

THE UNITED CHURCH OF CANADA
WESTMINSTER CHURCH
WINNIPEG



1893 ~ 1937



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Westminster Church

The United Church of Canada

Winnipeg

FORTY-FIFTH YEAR

A History

Souvenir of the
SILVER JUBILEE
of the
Present Church Building



Edited by
LIEUTENANT-COLONEL J. D. SINCLAIR, V.D.

WINNIPEG, CANADA

June, 1937



FOREWORD

IN A new country history is written fast. The Canadian West has seen more change and growth in the span of a lifetime than many an older country has seen in a century. Consequently, though Westminster Church has five charter members still on its roll, it has lived long enough to see a straggling town in an almost unknown territory become a city whose gates control the highway to half a continent, and whose name is familiar in all the countries of the world.

The turbulent pioneer period has passed away never to return. Soon those young men and women who came West in the stirring days of the last century will have gone from us, and will have taken with them the authentic source of their own history. For they will leave meagre archives. They had a more immediate task than recording history. They were making it.

Consequently the members of Westminster Church thought it well to authorize the preparation of a book which would gather up and worthily preserve the record of their past, while yet that record could be written—at least in part—by men and women able to look back over Westminster history and say in the manner of Caesar: "All of this I saw, and part of this I was." Hence they seized the Silver Jubilee of their entering their present building as the occasion for this work.

They committed the preparation to Lieutenant-Colonel J. D. Sinclair, who has done practically the whole of the work of editing and publishing. During the past few months Colonel Sinclair has selected contributors, gathered material, patiently turned the files of early newspapers, laboriously read the past minutes of Session and Deacons' Court, and all the other old records he could excavate in our church offices or elsewhere. Then in addition to supervising the preparation of the whole book, he has written a large section of it himself. In some mysterious way he has contrived at the same time to keep his own business solvent.

It is now the hope of the editor, and all those who have helped to produce this book, that the story of the years thus completed and here presented will be of profit and abiding interest to the many hundreds of people who are now, or in past years have been, Westminster members; and all those other people who in one way or another have been associated with them.

There remains necessary only one further word—a personal word of appreciation and gratitude to the great congregation whose support and loyalty, whose unfailing thoughtfulness and unbounded generosity have been so warmly accorded to Mrs. Howse and myself in our first years at Westminster. We can only say quite simply and sincerely that with growing acquaintance we feel increasingly a deeper affection and a profounder admiration for the people among whom it is our honor and our joy to work.

We rejoice with you at the record here set forth of the days that are gone. All of us who now belong to Westminster must feel that those who have preceded us have well and truly laid the foundations for a church that should continue to play a conspicuous role in the future days of our Western city. Heirs of a high tradition, we can look to the future confident that God hath yet great things in store for us, if we carry into the new day the spirit of the old.

ERNEST MARSHALL HOWSE.





WESTMINSTER CHURCH



Preface

AN ATTEMPT has been made in these pages to tell the story of Westminster Church—from the little group of eighteen in October, 1892, to a mighty congregation of over eighteen hundred in 1937—from the first church home in a theatre to the handsome one of today—from receipts from all sources (aside from the building fund) of \$4,385.00 in 1893 to over \$40,000 annually in recent years—from contributions to missions and benevolences of only a mite in 1893 to over \$15,000.00 now.

Only an outline, however, has been given. Upon reflection it will be realized that only a very small portion of the activities of the component parts of a church organization is a matter of written record, and memories cannot be depended upon in setting out the facts of history. That which has been compiled has been taken from the minute books of the congregation, the annual reports, and newspaper files. Many events worthy of mention have been passed over because of lack of authentic information.

Probably five thousand sermons have been prepared by the ministers in the quietude of the study, and have been preached from the pulpits of Westminster; countless addresses on many subjects have been prepared by ministers, members and others, and have been delivered; countless lessons have been studied and taught; the acts of ministers, office-bearers, members and adherents—individually or in groups—are as the sands of the sea-shore—numberless.

Six thousand people have been recorded as members; eighteen hundred still remain; forty-two hundred are no longer with the church—many have gone, "to that bourne from whence no traveller returns"—others have scattered to other parts of the world. Many thousands of other people have been scholars in the Sunday School and other classes, participants in the various clubs and organizations, adherents or visitors, and have departed—no one knows where.

Of those who were charter members only five remain in the congregation—Mrs. Angus Browne, Mrs. Colin H. Campbell, Mrs. J. S. Gray, and Mr. and Mrs. Robert Lawrie. Others are Mr. John Coltart (now at Winkler, Man.), Mrs. Herbert Crowe (now at New York City), Mr. John A. Logan (now at Victoria, B.C.), Colonel J. B. Mitchell (still in Winnipeg, a member of the First Presbyterian Church), Mrs. Eph. Ogilvie (still in Winnipeg), and Mr. W. D. Russell (now at Los Angeles, California). During the preparation of this book a letter was received from Mr. Russell. As this is written Mrs. Crowe is a visitor in Winnipeg.

Many thousand dollars have been contributed to various funds; fully one-third of the total has been disbursed for missions and benevolences outside the circle of Westminster.

The real story of Westminster is written large on the hearts and in the minds of those who have come under the influence of the ministrations of its ministers and people, or who have benefitted by its means. During the course of its history it has been given to Westminster to have ministers of outstanding intellectual ability, of firm faith in God and His plan of redemption for the world; who labored unceasingly to lead their people to a high and ever higher conception of, as well as attainment of, Christian character; and who never failed to impress upon them their responsibility to make known to others, by example, by testimony and gifts, the great principles of the gospel. To this faithful ministry many have responded, giving unstintingly of their best and exerting an influence upon those around them. Only God knows how far that influence of preaching, teaching and personality has extended—perhaps much farther afield than shall ever be known, but surely it has been owned and blessed by Him and will bring forth much fruit.

Thus is finished this record of the history of Westminster Church—in its forty-fifth year, and its twenty-fifth year in the present church home. The twenty-fifth—silver jubilee—anniversary of the opening of the present church is to be celebrated during the month of June, but the story of that will be for some future historian to record.

The congregation now goes forward to the future with thankfulness to God for His goodness in the past and in supplication to Him for blessings for the future that its work will redound in a greater measure than ever to His honour and glory.

Westminster Church

CHURCH DIRECTORY

April, 1937

REV. ERNEST MARSHALL HOWSE, S.T.M., Ph.D.
Minister

REV. DAVID CHRISTIE, M.A., D.D.
Minister Emeritus

REV. DAVID FLEMMING, B.A., D.D.
Minister's Assistant

HERBERT J. SADLER, A.C.C.O.
Organist and Choirmaster

MRS. A. M. C. MAGUIRE
Minister's Secretary

REV. DUNCAN McRAE, B.D., AND MRS. McRAE
Church Missionaries in Shekkee, South China

REV. H. E. D. ASHFORD, B.D., AND MRS. ASHFORD
Sunday School Missionaries in Dhar, Central India

SESSION	Clerk	William Tennent
DEACONS' COURT	Clerk	E. J. Thomas
	Treasurer	P. C. Shepherd
	Assistant-Treasurer	Wilson Smith
FINANCE COMMITTEE	Chairman	Wilson Smith
MISSIONARY COMMITTEE	Chairman	Dr. E. Roy Bler
MUSIC COMMITTEE	Chairman	Dr. R. Rennie Swan
ROOMS COMMITTEE	Chairman	William Tennent
JUNIOR CONGREGATION	Superintendents	
	Seniors	Miss Elizabeth MacAulay
	Juniors	Miss Helen Sinclair
SUNDAY SCHOOL	Superintendent	Rev. Robert Schofield
BOYS' DEPARTMENT	Director	Alex. K. Stewart
GIRLS' DEPARTMENT	Directors	Miss Phyllis McAllister
		Miss Myrtle Tait
JUNIOR DEPARTMENT	Superintendent	E. J. Thomas
PRIMARY DEPARTMENT	Superintendent	Mrs. J. T. Hazelton
BEGINNERS' DEPARTMENT	Superintendent	Mrs. W. W. Wright
CRADLE ROLL	Superintendent	Mrs. A. L. Lowe
BIBLE CLASS	President	John MacAulay
ACTIVIST CLUB	President	Murray Borrowman
CHOIR	President	A. L. Lowe
WOMAN'S ASSOCIATION	President	Mrs. David MacDonald
WOMAN'S MISSIONARY SOCIETY	President	Mrs. A. J. Fraser
PITBLADO MISSIONARY AUXILIARY	President	Miss Annie C. Dickie
MISSION BAND	Superintendent	Mrs. D. B. Huggins
YOUNG MEN'S CLUB	President	Fred Whiting
YOUNG WOMEN'S CLUB	President	Miss Helen Phillips
TENNIS CLUB	Secretary	V. C. Grant
BADMINTON CLUB	President	Dr. Robert Christie
CHURCH OFFICER		William Henderson

Westminster Church

WESTMINSTER CHURCH, Winnipeg, was a direct offshoot from St. Andrew's Church, just as that church was a direct offshoot from Knox Church in 1881. At the time Westminster Church was organized Knox Church was situated at the corner of Ellice Avenue and Donald Street, and St. Andrew's Church occupied, as its place of worship, Selkirk Hall on Logan Avenue.

It was felt by many that, with the growth of the city, the time was ripe for another Presbyterian congregation in the central part of the city, and so, on October 24th, 1892, a group of eighteen met in the office of Mr. Colin H. Campbell, barrister, to consider the advisability of organizing one.

Those present were Messrs. W. D. Russell, Herbert Crowe, Colin H. Campbell, John Norris, Donald Bruce, William Laing, Charles Hislop, J. S. Gray, M.D., C. N. Mitchell, J. B. Mitchell, R. H. Shanks, Walter Pulford, William Mathieson, P. C. McIntyre, G. R. Crowe, John Coltart, James Taylor and Angus Browne. Mr. Angus Browne acted as Chairman and Mr. R. H. Shanks was elected as secretary. After considerable discussion and careful consideration—it was decided expedient to proceed and that a petition be prepared and offered for signatures for presentation to the Presbytery of Winnipeg. On November 11th, a second meeting was held at which thirteen of those who attended the first meeting were present and in addition Messrs. F. F. Kerr, Daniel Hope, A. C. McColl, W. J. Ptolemy, R. S. McMunn and J. Hutchison. The signed petition, as set out below, was produced, and Messrs. Colin H. Campbell, W. D. Russell, R. H. Shanks, Herbert Crowe and Charles Hislop were appointed a delegation to appear before the Presbytery of Winnipeg in support thereof.

To the Reverend the Presbytery of Winnipeg:

We, the undersigned members and adherents of the Presbyterian Church in Canada, having regard to our Christian life and character and in the interest of the Redeemer's Kingdom, desire organization as a Congregation of the Church. We ask this believing that such a movement is necessary in order to keep pace with the steadily increasing population of the City.

Your Petitioners would respectfully ask that they be granted leave temporarily to meet for worship in Victoria Hall.

Signed by:

Angus Browne
Janet A. Browne
Donald Bruce
Jas. Taylor
H. Crowe
J. B. Mitchell
Mrs. J. B. Mitchell
O. H. Campbell
R. S. McMunn
Sarah McD. Smith
Jno. Horn
Jno. A. Logan
Chas. Hislop
Wm. Mathieson
W. J. Ptolemy
Dr. J. S. Gray
R. H. Shanks
William Laing
Mrs. O. H. Campbell

Katie Taylor
Ada Gray
Annie M. Crowe
Mrs. R. H. Shanks
Jas. Fletcher
F. F. Kerr
W. Pulford
Mrs. F. F. Kerr
Mrs. W. D. Russell
W. D. Russell
Mrs. Wm. Laing
Mary Martin
Robt. Lawrie
Mrs. Wm. Mathieson
Jno. Ptolemy
Mrs. W. J. Ptolemy
Ida Campbell
Joseph Hutchison
Jane Hutchison

Jas. Mathieson
Eliz. Lawrie
Mrs. N. Farr
A. C. McColl
Mrs. A. C. McColl
Helen Smith
Mrs. McMunn
Hester Pulford
D. Hope
Mrs. D. Hope
R. G. McDonald
Jno. Coltart
Mrs. Jno. Coltart
Mary Mathieson
Mrs. D. Bruce
Bella Bruce
Mary Hislop
Hugh M. Melville

On November 15th, the petition was presented at a meeting of the Presbytery, and Rev. James Hamilton, of Stonewall, Man., was appointed to confer with the petitioners. On November 29th, a meeting was held at which there were present Messrs. W. D. Russell, James Taylor, Donald Bruce, Charles Hislop, John Coltart, Angus Browne, Colin H. Campbell, R. H. Shanks, W. J. Ptolemy, F. F. Kerr, William Laing, R. G. McDonald, and Dr. J. S. Gray, with Rev. Mr. Hamilton on behalf of Presbytery. Full information was submitted to him regarding the district and population, number of heads of families and others who would become members or adherents, their financial standing and the proposed site for a church building.

WESTMINSTER CHURCH

A day or two later the Presbytery met again, received the report of Rev. Mr. Hamilton, formally approved of the petition and issued authority to the petitioners to proceed with organization. At their request Rev. Professor A. B. Baird, of Manitoba College, was appointed Interim Moderator and authority was granted to the new congregation to meet in Victoria Hall and to arrange for its own pulpit supply. This hall was situated on the corner of Notre Dame Avenue and Adelaide Street, and was known later as the Winnipeg Theatre.

The first meeting of the new congregation was held on the evening of Wednesday, December 7th, in Bethel Church Hall, which was situated on the south side of Bannatyne Avenue between Arthur and King Streets. A prayer meeting, conducted by Rev. Prof. Baird, was held first, followed by a business meeting. Messrs. Herbert Crowe, W. J. Ptolemy, R. H. Shanks, Colin H. Campbell, Angus Browne, W. D. Russell and Donald Bruce were appointed an Interim Board of Managers.

1893

The first Sabbath services were held in Victoria Hall, on January 1st, the congregations numbering about 200. The Interim Moderator, Rev. Prof. Baird, conducted both services; at the morning service Prof. Baird made a declaration of the object of the new congregation, announced what had been already done, and stated that the organization had not been completed.

A congregational meeting was held on January 11th, in Bethel Church Hall. Rev. Prof. Baird was chairman and Mr. J. B. Mitchell, secretary. After a short service of praise and prayer the meeting was opened for business. It was decided that the name of the congregation would be "Westminster Church." Nominations for the offices of elders and deacons were received. Another meeting was held on January 25th, at which it was announced that the result of the ballot was the election of Messrs. Colin H. Campbell, W. D. Russell, J. B. Mitchell, Dr. J. S. Gray, Walter Pulford, and Herbert Crowe as Elders, and Messrs. Angus Browne, W. J. Ptolemy, R. H. Shanks, Donald Bruce, Daniel Hope, and William Brydon as Deacons.

A special meeting of the congregation was held in Bethel Church Hall on February 1st, for the purpose of considering the advisability of calling a pastor; Rev. Prof. Baird was chairman, and Mr. J. B. Mitchell, secretary. Thirty-six persons were present. After full discussion it was decided to issue a call to Reverend C. B. Pitblado, then of Santa Rosa, California, U.S.A., formerly pastor of St. Andrew's Church, Winnipeg, and that the call be prepared for signature. This call was subsequently signed by sixty-four members and seven adherents. The six elders and six deacons, together with Messrs. F. F. Kerr, Charles Hislop, and James Taylor were appointed delegates to support the call at the meeting of the Presbytery of Winnipeg. The call was duly presented to, and approved by, the Presbytery and forwarded to Rev. Mr. Pitblado who accepted, and advised that he would arrive early in May.

At a congregational meeting held on February 22nd, Mr. W. D. Russell was elected superintendent of the Sabbath School, with Mr. John A. Logan as secretary and librarian. On March 5th the school was organized with sixty-eight present.

Rev. Pitblado and Mrs. Pitblado arrived in Winnipeg from California on May 4th, and were met at the depot by a large concourse of friends, and received a warm welcome. On May 5th the Manitoba Daily Free Press announced their arrival and said, editorially: "More than his immediate congregation will welcome Rev. Mr. Pitblado's return to Winnipeg. His going away was a distinct loss to the city, as he was among the ablest and most earnest of its Christian workers. The members of the new Westminster are to be congratulated on their great good fortune in being able to induce him to come back."

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The Pastor commenced his ministrations with Westminster Church at the two services of Sunday, May 14th, in Victoria Hall, before congregations considerably larger than those of St. Andrew's Church, when he started his Pastorate there in 1881. The sermons of both the morning and the evening were from the same text, Luke vii, 32, "Fear not; little flock; it is your Father's good pleasure to give you the kingdom." He said in part:

"Jesus still speaks 'Fear not.' We may be very little, but God is very great; we may be very little, but God is very strong, and He is our God. His cause can never be lost. Though darkness cover the sky, God's sun is never extinguished. God's campaign is won by faithful heroes who fall at their post, rather than by brave warriors who march home in triumph. Men whom the world has sacrificed as criminals, God crowns his martyrs. God, the God of truth, reigns and says 'Fear not.' Do not lose faith in God and in the final triumph of righteousness. Be courageous, diligent, faithful, hopeful. The task you have undertaken requires great courage, manliness; there are dangers of various kinds to be faced; many difficulties to be overcome. There is work to be done which no mere human power can accomplish; but nothing is impossible with God. Fear not, little flock. Do not be discouraged because you are so few. Be thankful there is a flock at all; and still more that you belong to it. In your smallness there may be room for growth. We are organized into a flock that we may enjoy the privileges of securing growth, of giving testimony, of illustrating love, and of doing good. This is the kingdom into which Jesus led his disciples, the kingdom into which he will lead us and which he gives us today."

The reverend gentleman presented these thoughts with all his old time force, and many of his hearers of former years were delighted to hear him again, evidently having lost none of their admiration for the vigor and great plainness with which he used to deliver his pulpit messages. It was remarked that Westminster Church had been very fortunate in securing Rev. C. B. Pitblado for its Pastor.

The induction to the pastorate, and the social reception held in connection therewith took place on Monday, May 15th. At the induction, which was a very impressive service, Rev. R. G. McBeth, Moderator of Presbytery, presided, and Rev. Mr. Matheson, of Springfield, Man., preached the induction sermon; other ministers who took part were Rev. John M. King, D.D., Principal of Manitoba College and Rev. John Hogg, of St. Giles' Church.

At the social reception a very hearty welcome was extended to the newly-inducted Pastor by several hundred people who had climbed the three flights of stairs leading to Friendship Hall in the McIntyre Block. From six to eight o'clock refreshments were served in the recreation room, and adjournment was made to the hall. Rev. Prof. A. B. Baird presided, and others who made addresses were Reverends Alexander Grant, Hugh M. Pedley, G. R. Turk and F. B. Duval, D.D.; several other city ministers and members of Manitoba College staff were also present. An appropriate musical programme was rendered. Mr. W. J. Ptolemy, treasurer of the church, in well chosen words, thanked Rev. Prof. Baird for his valuable services as Interim Moderator during the period of organization. The closing address was made by Rev. Mr. Pitblado, who thanked the congregation for their welcome and the previous speakers for their kindly remarks. He recalled his former welcome twelve years previously, and referred to the ministers who were pastors of other churches at that time. At that time he was inducted in a court house, and welcomed in a theatre; this time he was welcomed in an Odd-fellows' Hall and discoursed in a theatre. The place of his induction brought before him the meaning of the emblems in the hall—friendship, love and truth. He hoped that the memory of past years would inspire him to greater fervor to carry out the principles embodied in the Christian life.

The ladies of the church considered it inadvisable to form a Woman's Foreign Missionary Society so early in the life of the congregation, but organized into a band of Scattered Helpers for 1893, and confined their efforts mainly to the monthly distribution of leaflets; Mrs. Angus Browne acted as secretary-treasurer.

A young People's Society of Christian Endeavor was organized on June 4th, with Mr. Isaac Pitblado as president and Mr. John A. Logan as secretary-treasurer; they commenced with a membership of thirteen and, in spite of lack of meeting accommodation, had thirty-two at the end of the year.

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A Ladies' Society was organized September 27th, with Mrs. C. B. Pitblado as president, Mrs. Colin H. Campbell as secretary, and Mrs. Angus Browne as treasurer, and a membership of twenty-five.

A Young Ladies' Mission Band was organized October 19th.

At a meeting of the Deacons' Court on April 19th a committee, composed of Messrs. Herbert Crowe, J. B. Mitchell, Daniel Hope, Donald Bruce and William Brydon, was appointed to investigate and report regarding the cost of a church building. On May 3rd, Mr. George Browne, architect, was selected and engaged to prepare plans. On May 10th, Mr. James Scott, real estate dealer, was instructed to secure offers and options for sites. On May 31st, Mr. George Browne was engaged as architect, and a site on the south-east corner of Notre Dame Avenue and Charlotte Street—Lots 19 and 20 in Block 4—was secured at a cost of \$3,750.00. On July 26th, contracts for the construction of the new church building were entered into. Messrs. John Shaw and Company were the contractors for the stone, brick and plastering work, and Messrs. Bruce and Madden for the carpenter and joiner work.

No time was lost in commencing the work, it being the desire of the congregation to have the basement ready for occupation for church services before the New Year. This was accomplished; the first function was the first annual Christmas festival of the Sunday School, which was held on Friday, December 29th; the first Sunday services were held in the basement on December 31st. The pastor's first text was from First Chronicles xxii, "Then David said, this is the house of the Lord God."

The first annual festival was held in the new basement on Friday, January 5th, 1894; Mr. P. C. McIntyre, M.P.P., was chairman.

The Deacons' Court first annual report at the first annual congregational meeting, on January 16th, 1894, said, in part: "The elders and deacons desire to express the thankfulness which they feel to Almighty God for His abundant mercies, and the blessings which have followed the congregation since its formation. Step by step He has guided us, and we realize that whatever measure of success, either spiritual or temporal, which the congregation has enjoyed, is due to the working of His spirit in the hearts of those who have assisted in the undertaking."

1894

The Westminster Auxiliary of the Women's Foreign Missionary Society was organized in February.

A Junior Young Peoples' Society of Christian Endeavor was organized in April.

The construction of the new building, which had been suspended during the cold weather, was continued when spring arrived, and was carried through to completion by the end of July.

The dedicatory services were held on August 5th and 12th, the Rev. D. J. Macdonnell, B.D., of Toronto, conducting the first morning service, and the Rev. Alex. Grant, of the First Baptist Church, the evening service. On the following Sabbath the pulpit was occupied by the Rev. G. R. Turk, of Grace Church, in the morning, and by the Rev. Principal John M. King, D.D., of Manitoba College, in the evening. The members of Grace Church choir, who had kindly volunteered their services for the opening, were present, and the music rendered was most inspiring and in every respect worthy of the occasion. Too much praise cannot be accorded them in thus lending their aid in making the opening a memorable event in our church history.

The first social function in the completed structure was held on Monday, August 6th, and was attended by a large gathering of friends and well-wishers, the auditorium being filled to capacity. Rev. John Hogg, of St. Giles Church, was

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chairman, and addresses were delivered by Reverends D. J. Macdonnell, C. C. Owen, I. Hodginson and W. H. Henderson. The musical numbers rendered were of an exceptionally high order.

With regard to the seating accommodation it was decided after mature consideration to have free pews, and to allocate sittings to all who applied for them to the committee-in-charge. Although no pew rent was charged it was expected that all who held seats would contribute in the ordinary way by envelopes, according to their means, towards the revenue of the church.

The second annual report of the Deacons' Court, submitted at the annual congregational meeting in January, 1895, said, in part: "The elders and deacons do so, feeling deeply that God's blessing, which has been shown in many ways, has been resting upon the congregation during the year. The measure of prosperity, both spiritual and temporal, enjoyed by the church, has been almost more than our faith led us to expect, and could have resulted only from God's spirit being in our midst guiding and directing us in all our steps, and making us co-workers with Him in the advancement of His cause through the spiritual upbuilding of the congregation. Our steady increase in membership, usefulness and influence, while the other churches have also enjoyed a season of prosperity, prove that our organization was not a mistake, and fully justify the efforts we made for our existence."

In studying the records of the first two years' activities one cannot but be impressed with the faith in God and the confidence in themselves with which the small band of faithful men and women undertook the formation of a new congregation, the calling of a Pastor from a distance of 2,600 miles, the purchase of a site and the construction and furnishing of a building costing nearly \$40,000.00.

The population of the city was still under 34,000 in 1893; there were several other Presbyterian churches and missions and a number belonging to other denominations; there were practically no buildings west of Sherbrooke Street; the Winnipeg General Hospital was amidst open prairie and considered to be a long way out; the apartment block phase of city life had not commenced; the Winnipeg Electric Railway Company had only ten cars in operation, and Sunday street cars were not even being thought about; asphalt pavements, granolithic walks and boulevards were not known.

The founders of the church were optimistic but their optimism was fully justified in the developments of the years that followed.

1895 to 1898

The years 1895 to 1898 showed steady growth; by the end of the latter year the membership had increased to 262, and the attendance at the Sunday services, particularly in the evenings, was evidence that the number of adherents was also steadily increasing.

During the latter year a Home Missionary Society was organized, the first president being Mr. G. R. Crowe, and the secretary, Miss Barbara F. Stewart.

1899

Early in February the Pastor, Rev. Mr. Pitblado, was granted six months leave of absence owing to ill-health. He made a trip around the world, and wrote many interesting letters from various points visited which were much enjoyed by the members of the congregation and a large portion of the general public. He returned about September 1st, greatly refreshed in mind and body.

At the request of the Session the Presbytery of Winnipeg appointed Rev. Prof. A. B. Baird Interim Moderator. As during previous periods his wise counsel and advice were very helpful to the Session, and, in their report for the year, the Deacons' Court placed on record their appreciation of his services.

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During February and March, under arrangements made by the Session, various ministers from the city and country supplied the pulpit services, then for four months Rev. Samuel McLean, of Montreal, acted as Pastor; his pulpit ministrations and efforts in promoting the spiritual life of the congregation were greatly appreciated, and the best wishes of the congregation followed him to his new field of labor.

Early in May a new pipe organ was used for the first time; this had been contracted for in August, 1898, and had been installed by D. W. Karn and Co., of Toronto, at a cost of over \$3,000.00.

1900

The Pastor attended the Meeting of the General Assembly in Halifax in June. This gave him the opportunity of revisiting the scenes of his earlier labors, and meeting a number with whom he had been associated. Accompanied by Mrs. Pitblado, he spent some weeks visiting Halifax and other eastern cities, and they returned much benefitted. Mr. J. B. Mitchell, under appointment of the Presbytery of Winnipeg, also attended the Assembly as a representative elder.

1901

The Pastor attended also the Meeting of the General Assembly at Ottawa, in June, 1901.

1902

Early in January the Pastor received the degree of Doctor of Divinity, and the Deacons' Court report to the congregational meeting says the following: "The Court cannot close its report without a reference to the work being done both in and out of the pulpit by our beloved Pastor. Always untiring in his congregational work, this last year he has been even more active, while his Sabbath ministrations have been a source of constant and deep spiritual satisfaction to every member of the congregation. The Court feels, teacher as he is, that he richly deserves the recent honor conferred on him, that of Doctor of Divinity, and they congratulate him thereon. Their earnest prayer and that of every member of the congregation is that he and his partner in life may long be spared to go in and out among us in the work of the Lord."

1903

The Pastor was absent from April 15th until July 1st, taking a much-needed rest. Rev. T. B. Kilpatrick, D.D., of Manitoba College, took charge of the services during his absence.

1904

During January the Pastor was absent at Montreal, securing expert medical advice. In his absence the pulpit services were given by Rev. A. B. Baird, D.D., on January 10th; Rev. William Patrick, D.D., on January 17th; Rev. T. B. Kilpatrick, D.D., on January 24th; and Rev. George Bryce, D.D., on January 31st; while Rev. R. J. Macpherson undertook the pastoral work and the leading of the mid-week prayer meetings until April 1st.

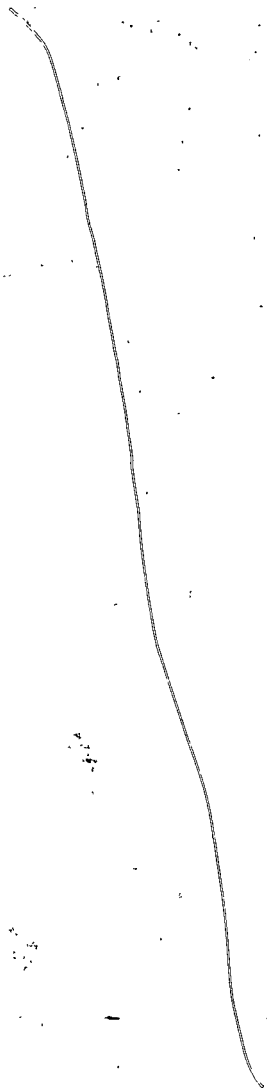
On his return, at the First of February, Doctor Pitblado advised the Session and Deacons' Court that it would not be possible for him to continue as Pastor, as he would have to move to a warmer climate, and tendered his resignation. A congregational meeting was held on February 17th and he explained fully that the condition of his health had forced him to the decision.

Mr. G. R. Crowe voiced the regret that the Congregation felt at the retirement of Doctor Pitblado from the active duties of the pastorate, and concluded by proposing the following resolution:

"Whereas, the Congregation has learned from Doctor Pitblado that the condition of his health makes it necessary for him to spend the winter months in a warmer climate, and that he is unable to continue the active pastorate of Westminster Church;



THE OLD WESTMINSTER CHURCH
The five charter members still with the congregation:
MRS. ANGUS-BROWNE, MRS. COLIN H. CAMPBELL, MRS. J. S. GRAY
MR. AND MRS. ROBERT LAWRIE.



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"And whereas, Doctor Pitblado has asked the Congregation through the Deacons' Court to join with him in a request to the Presbytery for the power to call a colleague and successor, and the Court, after giving careful consideration to such request, has decided that it will be in the best interest of the Pastor and the Congregation that such request be complied with, and has proposed certain financial arrangements that are satisfying to Doctor Pitblado and are fair and reasonable for the Congregation:

"Resolved, that the Congregation expresses its regret that Doctor Pitblado's health is such that renders it necessary that he shall lay down the work of the pastorate, and expresses sincere sympathy for him in this sore trial, and further expresses the deep appreciation of the faithful work carried on by him for the past ten or twelve years, or practically since the Congregation was organized, and prays that God will bless him wherever he may be, and grant him many years of usefulness in serving the Master, a service that is such a delight to Doctor Pitblado, and has been so abundantly blessed in the past:

"And further resolved, that, while again expressing regrets for the necessity of the action, the Congregation of Westminster Church hereby joins with Doctor Pitblado in requesting the Presbytery of Winnipeg to relieve him from the active duties and responsibilities of the pastorate, and that power be given to the Congregation to call a colleague and successor who shall be charged with the work of the Congregation: that the salary of the successor be \$2,000.00 per annum, and a retiring allowance at the rate of \$500.00 per annum be paid monthly to Doctor Pitblado for a period of three years beginning on the 1st day of May, 1904; that the Presbytery be also requested to appoint Rev. T. B. Kilpatrick, D.D., Moderator of Session, with power to moderate a call to a colleague and successor whenever the Congregation is ready to do so, and that the Session provide pulpit supply."

The Hon. Colin H. Campbell seconded the resolution, and also expressed his personal regrets and those of the members of the congregation. The resolution was carried unanimously. Messrs. Colin H. Campbell, G. R. Crowe, and J. B. Mitchell were appointed representatives to present it to the Presbytery of Winnipeg.

This may be considered as the close of the first period of the life of the congregation, eleven years, during the whole of which Doctor Pitblado had been Pastor. It was a period of slow development in the City and also of flux; the West was being opened up; the City was gradually gaining population, this having only just doubled (from 33,000 to 67,000); new congregations or missions were being formed; many newcomers to the City remained for a short time only and then moved farther west; others established homes in the newer parts of the City. 643 people had been received into the membership of the church; 327 of these had died or had removed to other parts, leaving 316 on the roll. The receipts from all sources had totalled almost \$100,000.00; the portion devoted to Missions and Benevolences had increased from mites of \$19.05 in 1893 and \$260.35 in 1934 to \$2,725.14 in 1903, with a total amount for the period of over \$13,200.00. The weekly offerings by envelope had increased from \$2,258.00 in 1893 to \$3,520.00 in 1903, and the open collections from \$664.00 to \$1,664.00.

The Presbytery appointed Rev. Dr. Kilpatrick Interim Moderator, which position he filled most acceptably for a period of over fourteen months, until April 3rd, 1905, when he left on a trip to Scotland. The Deacons' Court expressed the appreciation of the congregation in a letter from the clerk, Mr. J. B. Mitchell. During this period the pulpit supply was arranged by the Session.

1905 to 1909

By REV. J. DICK FLEMING, D.D.

THE Rev. Clarence Mackinnon, of St. Andrew's Church, Sidney, Cape Breton, received the call to become Pastor of Westminster Church in February, 1905. At a special congregational meeting on February 22nd, the resolution to issue the call was moved by Mr. G. R. Crowe on behalf of the Session and Deacons' Court, and was seconded by Captain C. N. Mitchell, who with Mr. J. R. Galbraith had travelled east for a personal interview with Mr. Mackinnon. The resolution was carried unanimously, and the Pastor-Emeritus, Rev. Dr. Pitblado, who was present, expressed his pleasure at the choice.

The call, signed by 232 members and 210 adherents, was presented at a meeting of Winnipeg Presbytery, and supported by the Interim Moderator, Dr. T. B. Kilpatrick, and Messrs. J. B. Mitchell, G. R. Crowe, C. N. Mitchell, and Daniel McIntyre. It was formally approved, and forwarded to Mr. Mackinnon, who accepted and announced that he would arrive early in May.

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During the intervening weeks the church was completely renovated at a cost of \$3,000.00 under the oversight of a committee composed of Messrs. G. R. Crowe, Donald Bruce, James Stuart and J. B. Mitchell, with the assistance of the Ladies' Aid Society.

The new minister arrived in Winnipeg at noon, Friday, May 19th, and was met at the C.P.R. station by a large number of the congregation. It was remarked at the time that Scotch people have strong traditions as to the respect and deference due to the clergy, and that the people of Winnipeg were living up to the tradition. Before leaving the station the minister was introduced to a large number of the congregation by Messrs. Hon. Colin Campbell, C. N. Mitchell and J. B. Mitchell, then driven to Dr. Kilpatrick's home for lunch, and later to the residence of Mr. G. R. Crowe, where he stayed for a few days.

At the induction the same evening in Westminster Church, Principal Patrick presided. The induction sermon was preached by the Rev. C. H. Stewart of St. Paul's Church; the Rev. Donald Munro addressed the new Pastor; while the Rev. Dr. Wilson addressed the people, congratulating them on having secured a Pastor whose preaching was characterized by earnestness, zeal and good judgment. On the Sunday thereafter Principal Patrick took the morning service, and introduced the new Pastor. In the evening service Mr. Mackinnon preached his opening sermon from the closing word of the 144th Psalm: "Happy is that people whose God is the Lord." The following excerpts may be welcome, particularly to many who heard that sermon.

"Blessed is that people whose God is the Lord. That is why we are here tonight," opened the preacher, "that is why we are building churches in Northwest Canada because 'Happy is that people whose God is the Lord.' Some countries boast of their ivy clad towers and castles, or of their beautiful cities and institutions, and they glory in their past, but we envy no other country than Canada. They have their deeds of the glorious past—we will write ours in the more glorious future. This spirit of the west bears with it a new elixir of life; it gives new vitality, a new energy; it intoxicates the imagination with dreams of that future which is to be.

"Last Sunday I stood in my own pulpit almost within the sound of the Atlantic breakers as they beat unceasing upon the iron-bound coasts of Nova Scotia; now I stand within reach of the illimitable prairie which stretches westward—ever westward. Half a continent given by God to our fathers as a great and priceless heritage. We stand upon the borders of the mighty west, containing therein resources incalculable. How glorious; how wonderful. But over the brightness of the entrancing vista of the future falls a sinister shadow, a great danger. It is because of this awful and fateful possibility that the Christian pulpit is being erected in this city and in this west, for fear that this dreadful enemy may come between us and our dreams.

"It is not within the heart of any Canadian to allow one hostile fort to fall upon our soil. If any presumptuous enemy should dare to invade our shores we would see these mighty plains alive with dauntless men, and through the dark defiles of the Rocky Mountains we would hear the clarion's blast. From Atlantic to Pacific would the nation rise and hurl back the insolent foe. But if ever an ethereal, invisible enemy should assail our thoughts, our wills and our ideals—what then? What if a destructive spirit stronger than patriotism, stronger than the country's honor, should, through the wills, the passions and desires of the people, turn every village and town to scenes of antagonism, of lust and cruelty? We know our enemy when we see his shadow and hear his footstep on the soil, but this dread foe bears a new name with every new uniform he carries—it is the spirit of Materialism.

"Materialism? Not the theory that we learn within the cloisters of our colleges, but actual, matter-of-fact materialism that makes men and women live for themselves alone. All nations from the idolatrous to the civilized must have their religion, and materialism has its own religion in the worship of man. How voluptuous, how entrancing is the music of that religion as you listen thrilled with every note, drinking in its sensuous charms, you begin to dream you see huge business blocks rise up towards the sky; palatial homes, luxuriant arise; bank accounts pile up to enormous figures; sumptuous banquets at which sit many guests; and behind these avenues the knowledge that you possess the golden keys that lead to fame, enjoyment and all the pleasures of this fleeting world. Harken to the voice of the golden idol, 'All these things will I give unto thee if you fall down and worship me.' Boys holding out their souls for a paltry cent; men seeking continually after gain; women selling and sacrificing love for position; old, tottering men on their trembling stage, their ears still hearkening to the entrancing music. All peoples of all ages, of all castes, crowd in to hear and to worship the golden idol; but behind is a yawning precipice wherein lies the bones and the dust of Mammon's many victims. In that gaping chasm are summed up the dire fruits of this dread idol worship—murder, lust, cruelty, death and hell.

"This is my first sermon in your fair city and I will place my finger directly, forcibly upon the crux of the situation. The battle of the west must be fought, and Winnipeg is the capital of the west. The ideals and passions of Winnipeg will be the ideals and passions of the west. The battleground is here. It is in the individual man and woman where the struggle lies. Materialism will curse the country, but spirituality will be for its benefit.

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"The quietus of materialism is the name of the Crucified; the signal of victory is a cross. 'If a man deny not himself and take up his cross and follow me, he cannot be my disciple.' Then we have the words, 'Come unto me all ye that are heavy laden and I will give you rest,' and then the glorious reward, 'To him that overcometh will I grant to sit with me on my throne.'"

"In times of reformation the spirit of God falls upon the people and no power on earth can stop it. When that wind blows, the golden idol totters on its pinnacle and materialism crashes to its fall. Many are the cities that have been visited by this flood, great and mighty cities, and now the spirit of God is standing at the gates of Winnipeg and these gates are the wills that are planted within its citizens."

The speaker then urged the young men upon whom the burden of the future rested, and appealed to the business men, to pray for the spirit of God to take possession of them.

The impression made on the public mind by Mr. Mackinnon's first appearance in Westminster was fittingly expressed by the Press on the following day:

"That he and his preaching were the centre of so considerable a curiosity seemed to be a thought quite remote from Mr. Mackinnon's mind. He spoke with the greatest naturalness and freedom, and certainly had no thought in the preaching of his first sermon, but of getting right down at once to the business for which he was called west. The general impression among the auditors last evening seemed to be that in Mr. Mackinnon a very welcome addition had been made to the city's preaching forces. He is a man who has something to say, something thoroughly worth saying, and he has his own way of saying it. To the manner of saying it he seems to give no study and therefore speaks naturally and effectively. His only idea seems to be to make his message tell. He cheerfully takes leave of stereotyped forms and conventionalities, but without the slightest idea of sensationalism. Cultured and learned, but with a dash of Highland fire and eloquence, too, wholly in earnest, and evangelical but with broad views and a natural touch of humor, he is such a man as delights in preaching and whom it is a delight and profit to hear."

On Monday evening a congregational reception was tendered to the newly inducted minister. The church, which had been entirely renovated and much improved, was very prettily decorated with palms and ferns, and the gathering assembled to bid Mr. Mackinnon a hearty welcome was most representative of the members and adherents of Westminster. His Worship, Mayor Sharp, occupied the chair, and in the course of his opening address extended a cordial welcome to the new Pastor on behalf of the city and church. A short musical programme was rendered in which Miss Mawhinney and the choir participated.

The speakers of the evening were, the Rev. Mr. Morgan, on behalf of the Methodist denomination; Rev. J. L. Gordon, Congregational; Rev. J. W. Macmillan, St. Andrew's Church; Rev. John McNeill, First Baptist Church, and Rev. Dr. Patrick, Manitoba College, all of whom were unanimous in extending their heartiest welcome to their fellow-worker.

Mr. Mackinnon, in replying, thanked His Worship for the welcome extended to him from the city and was also proud to think that he had the honor of numbering the Mayor among his congregation and also highly appreciated the cordial welcome which they had given him.

Afterwards a social hour was spent, during which time the new minister was introduced to many members of the congregation. The ladies in their usual thoughtful manner had provided refreshments, consisting of strawberries and cream and other delicacies of the season.

Though the church had been without a Pastor for more than a year, the various organizations of the church had not slowed down; but the coming of Mr. Mackinnon brought new and ever increasing inspiration. Dr. Pitblado continued his association with the church as senior Pastor, and very frequently, when in the city, took Mr. Mackinnon's place when he was absent on holiday. Mr. (now Colonel) J. B. Mitchell remained as clerk of Session and also as superintendent of the Sunday School, with Mr. F. S. Harstone and later Mr. John Bellingham as assistant superintendent. In July of that first year a new "Westminster Club" was organized, with Mr. A. H. S. Murray as first president, and W. J. Stafford as secretary, and was carried on with increasing success. And the same might be said of all the activities of the church.

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In 1907 a noticeable feature in Winnipeg's religious life was the Evangelistic Campaign conducted under the leadership of Dr. Wilbur Chapman. Other revival movements had been carried on from time to time, but this special campaign was sponsored by the churches and by Westminster Church, which took an active part through the formation of a League of Service organized by Mr. Mackinnon. In this campaign Dr. Chapman was seconded by other earnest evangelists; and the impression made on the city was lasting, especially among the younger people, who were roused to a new earnestness of self-examination.

In 1908 the General Assembly met in Knox Church, Winnipeg, and Dr. F. B. Duval was appointed Moderator. The churches took the opportunity of inviting the members of Assembly to their pulpits, and Westminster had the pleasure of hearing the Rev. Dr. Gandier and the Rev. D. E. McLaren, on June 14th, and the Rev. Dr. John Pringle, on the following Sunday.

With the wonderful growth of the congregation a new and serious problem faced it. The church on Notre Dame Avenue was too small for its membership; and the question of a new location and a new building was long discussed. In 1909 a small preliminary move was made by the establishment of a branch Sunday School at 69 Furby Street, with Rev. Dr. J. D. Fleming and Mr. R. J. Macpherson as successive superintendents. The need for such a branch indicated the growth of the congregation westward, and pointed to the later translation of the church from Notre Dame Avenue to Maryland Street and Westminster Avenue.

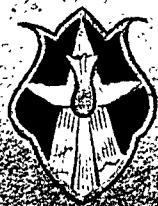
Mr. Mackinnon's pastorate lasted only a little more than four years. The record of these years shows a continuous improvement of the church in membership, in financial prosperity, and also—though this cannot be measured or tabulated—in spiritual life. In these four years the membership trebled in numbers, while the envelope and open collections were correspondingly increased. It may be noted that the duplex envelope system was adopted in Westminster for the first time in 1909. Such growth in a down-town church is in truth remarkable. It is true that during the same short period the population of the city had about doubled; but it is gratifying to observe that a cramped church in Winnipeg's centre was able to hold more than its own in spite of its unfavorable position.

The following summary may be interesting: During the six years, 1904 to 1909, inclusive, the receipts from all sources totalled \$95,280.00; while the portion devoted to Missions and Benevolences totalled \$31,000.00. The weekly offerings by envelope had increased to \$7,090.00 for 1909, and the open collections to \$4,002.00. 1,022 had been added to the membership roll, and 397 removed, leaving the membership at 941. In the same time the population of the city had increased from 67,262 to 132,760.

Early in 1909 the Pastor received a call to St. James Church, Toronto, which he declined. Later he received a call to become the Principal of Pine Hill College, Halifax, which he eventually accepted. He continued at Westminster during the summer, and left for Halifax in September. Just before his departure, Manitoba College conferred on him the degree of Doctor of Divinity.

Dr. Mackinnon's farewell sermons were preached on September 5th to packed congregations. In his personal remarks he thanked the congregation for giving him the opportunity of living for four years in the city of Winnipeg, the gateway of the west with its unrivalled possibilities. With his characteristic candour he remarked: "It is almost impossible to say a final good-bye because the heart suggests a thousand things; and one goes away with the feeling that he has said things he ought not to have said, and left unsaid the things he ought to have said." He insisted further that farewell sermons were impossible because "in the Christian life there are really no farewells at all. We sing, 'God be with you,' but we always add, 'till we meet again'."

On the following Wednesday evening Dr. and Mrs. Mackinnon were tendered a farewell demonstration in the hall of the church. Mr. G. R. Crowe occupied the chair, and the attendance was far beyond the room's capacity. Miss Thomson



HON. COLIN H. CAMPBELL, K.C., M.P.P.
COLONEL J. B. MITCHELL
ISAAC PITBLADO, K.C., LL.D.

HERBERT CROWE
WALTER PULFORD

J. S. GRAY, M.D.
W. D. RUSSELL
WILLIAM BRYDON



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and Miss Cowie gave musical selections; handsome presentations were made; and Dr. Mackinnon made a feeling and appreciative reply. In the course of the evening Principal Patrick congratulated the congregation on the splendid work done during Dr. Mackinnon's pastorate. He also congratulated the church on the action of the Deacons' Court in deciding to submit, the next Monday evening, for a call to the pastorate, the name of the Rev. David Christie, of St. Matthew's Church, Glasgow, Scotland.

1909

For several weeks after Dr. Mackinnon's departure Rev. Dr. Torrance, of Peterboro, Ont., and Rev. J. Bradley Hyde, of Toronto, Ont., supplied the pulpit services.

At a congregational meeting held on September 13th a unanimous call was issued to Rev. David Christie, M.A., of St. Matthew's Church, Glasgow, Scotland. The Presbytery of Winnipeg approved the call and it was forwarded to Mr. Christie who cabled accepting. He, accompanied by Mrs. Christie and their family of four boys and four girls, arrived on the evening of November 10th. The happy family was met at Molson, Man., by Messrs. G. R. Crowe, J. B. Mitchell, A. D. Mackay, F. S. Harstone, and Hon. Colin Campbell, and, at the Winnipeg depot, a large number of Winnipeg people gave them an enthusiastic welcome. A group of Manitoba College boys greeted them with the college yell.

The induction service was held on Friday, November 12th. Rev. A. G. Sinclair, Ph.D., of St. Andrew's Church, preached the sermon, Rev. D. N. McLachlan, of Elmwood Church, Moderator of the Presbytery of Winnipeg, inducted the new Pastor; Rev. Principal William Patrick, D.D., of Manitoba College, led in prayer; Rev. Prof. J. Dick Fleming, Interim Moderator, addressed the minister, and Rev. F. B. Duval, D.D., of Knox Church, the congregation.

Rev. Mr. Christie conducted his first services on Sunday, November 14, and delivered a powerful address at each service to full congregations. At the morning service his text was: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus," Galatians vi., 17.

A reception was held on Tuesday. Welcoming addresses were delivered by Rev. Prof. Fleming, Rev. Principal Patrick, Rev. Gilbert B. Wilson, Ph.D., of Augustine Church; Rev. A. A. Shaw, of First Baptist Church, and Rev. Eber Crummy, of Grace Methodist Church, and Mr. Christie replied. A telegram from Rev. Principal Clarence Mackinnon, and a letter from Rev. Robert J. Drummond, Scotland, were read. Thus commenced David Christie's twenty years of service with Westminster Church. A few days later Mr. Christie received a very fine letter from Rev. C. B. Pitblado, D.D., Pastor Emeritus, from Oakland, California.

1910

At the seventeenth annual congregational meeting on January 18th, 1910, the need of a new and larger church building was discussed, and the Deacons' Court was instructed to give this full consideration. Late in 1908 the Church Extension Committee of the Presbytery of Winnipeg had suggested the removal of one of the downtown churches to some site south of Mulvey School; in 1909 a site had been offered to the Court, and a proposal had been made for the purchase of the then church property; but the Court had not thought it wise to make any move.

Immediate action was taken and a committee, composed of the Pastor, Rev. David Christie, G. R. Crowe, J. B. Mitchell, Dr. J. S. Gray and F. S. Harstone, was formed to confer with Knox and St. Stephen's Churches and with the Presbytery of Winnipeg regarding a location. After several conferences and considerable discussion the Presbytery, on March 24th, approved of the church being built on the north-west corner of Maryland Street and Buell (later Westminster) Avenue.

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The site was purchased; Mr. J. H. G. Russell, architect, was engaged to prepare the building plans and supervise the construction; a contract was awarded for the erection of the building up to the ground floor, and by the end of the year, this was completed.

The committee on the church site comprised: Messrs. G. R. Crowe, chairman, J. B. Mitchell, F. S. Harstone and Dr. J. S. Gray. After purchasing the lots required for the church they decided to buy the lots on the south-west corner of Maryland Street and Purcell Avenue so as to be in a position to control any building operations there. There was some consideration later about disposing of these on some building restriction, but it was finally decided to retain them; the decision was proven to be wise as they were later used for the manse thus giving the very fine open frontage of a block in extent.

At a congregational meeting held on May 4th a committee of twenty-five men and women was appointed to consult with the Deacons' Court regarding the building plans and specifications before these should be approved. Twenty-six men were also appointed to work with the Court as a Ways and Means Committee.

After the plans were approved Messrs. G. R. Crowe, Angus Browne, John Saul and J. B. Mitchell were appointed the Deacons' Court Building Committee to oversee the building construction with Mr. Crowe as chairman; some months later Dr. J. S. Gray and Captain C. N. Mitchell were added with special relation to the church organ. The Building Finance Committee comprised: Messrs. Hon. Colin H. Campbell, chairman, G. R. Crowe, Isaac Pitblado, E. F. Hutchings, J. W. Kelly, W. J. Stafford, A. D. Mackay, P. C. McIntyre, and F. S. Harstone.

The Ways and Means Committee elected Mr. F. S. Harstone as chairman. On December 14th he reported that the subscriptions had amounted to \$63,178.00; these were later reported as increased to \$63,744.00 with nearly \$6,000.00 paid in before December 31st.

The Pastor attended the General Assembly at Halifax, Nova Scotia, in June, and the Sunday services were taken by Rev. H. G. Crozier, of Hamiota, Man., on 5th June, and Prof. J. Dick Fleming on June 12th.

1911

In concluding his address to the congregation at the annual meeting on January 17th, Rev. Mr. Christie, who had completed his first year as Pastor, gave as a motto: "Interrogate the past, occupy the present, and trust the future." This would result in humility for the past, energy and optimism for the present, and firm faith and full hope and assurance in the work to be done for the Master in the future.

A sale of the church property, corner Notre Dame Avenue and Charlotte Street, to John A. Gunn, M.D., was arranged for the sum of \$85,000.00, the congregation to remain in possession until ready to move to the new church.

Early in the year the contract for the construction of the superstructure of the new building was awarded, and the work was carried forward during the year, but was not completed until 1912.

The ceremony of the laying of the corner stone took place on Saturday, April 29th, in the presence of fully 2,000 people—members and adherents of Westminster Church and interested citizens of Winnipeg. The band of the 100th Regiment (The Winnipeg Grenadiers) was present. Mr. G. R. Crowe, chairman of the Building Committee, made a statement covering a short history of the congregation and a reference to the new building. Major J. B. Mitchell, Clerk of the Session and the Deacons' Court announced the list of documents, coins and postage stamps, which were deposited in the box in the corner stone. Then His Excellency, the Governor General of Canada, The Right Honorable The

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Earl Grey, P.C., G.C.M.C., G.C.V.O., declared the corner stone well and truly laid, and addressed the gathering. The silver trowel used by His Excellency, suitably inscribed, was presented to him by Mr. G. R. Crowe. Lady Grey was presented, on behalf of the congregation, with a beautiful bouquet of American beauty roses by Miss Ruth Kent, a granddaughter of Rev. Dr. Pitblado. Rev. W. A. McLean, Moderator of the Presbytery of Winnipeg, took part in prayer, and addresses were delivered by Rev. Principal William Patrick, D.D., of Manitoba College, on behalf of the other Presbyterian Churches; Mr. J. A. M. Aikins, K.C., the Methodist people; and Hon. Colin H. Campbell, the congregation.

During the Pastor's summer holidays Rev. Principal Clarence Mackinnon, D.D., visited the congregation, and took the Sunday services from July 9th to August 13th, inclusive. Before returning to Halifax, he preached again at the evening service of August 27th.

1912

It was with feelings of regret that the members of the congregation parted with the old church on June 9th after an occupancy of eighteen years. The Sunday School had been meeting in the Sunday School room of the new building from early in April, and the Furby Street school had been merged into the present school. In the report of the Session and Deacons' Court it was said: "It is a difficult matter to set down in order the story of a great man's life. It is equally difficult to record the facts of the history of a growing congregation. Suffice it to say that the old church will not soon be forgotten. Memory will continue to linger about the spot where men and women have toiled, where generous and enduring friendships were consummated, and where the distinctive qualities of Westminster congregation have been developed."

The occasion was memorable also because of the reunion of the three pastors of the previous twenty years, Rev. C. B. Pitblado, D.D., the veteran first Pastor of 1893 to 1904, and Minister Emeritus, Rev. Principal Clarence Mackinnon, D.D., the second Pastor from 1905 to 1909, and Rev. David Christie, M.A., who had been Pastor since 1909.

Doctor Pitblado preached the sermon at the morning service, and Principal Mackinnon at the evening service.

The following persons were pew-holders when the church was built, and were still such when it was vacated—eighteen years later: W. A. Bartram, Donald Bruce, Wm. Brydon, Angus Browne, Hon. C. H. Campbell, D. S. Campbell, John Coltart, Herbert Crowe, E. F. Hutchings, J. G. Harvey, G. H. Hadskis, Chas. Hislop, Donald Hossack, Mrs. R. H. Johnstone, J. A. Logan, Robt. Lawrie, E. W. Lister, J. B. Mitchell, Capt. C. N. Mitchell, Dr. E. W. Montgomery, James Manson, W. Mathieson, W. Monteith, D. McIntyre, P. C. McIntyre, John McLeod, Peter McLeod, A. C. McColl, W. H. McLean, Rev. C. B. Pitblado, D.D., W. J. Ptolemy, R. L. Richardson, R. H. Shanks, Thos. Sharpe, J. T. Spiers, James Scott, Miss B. F. Stewart, Jas. Taylor and Mrs. Jas. Thompson.

For two long years minister and congregation had been working together to make the new church everything that architecture and convenience could suggest—a building worthy of the genius of Westminster congregation; worthy of what was best in a great and growing city; above all, worthy of "Him in Whom we live, and move, and have our being." And, the culmination was the great event of the year, the formal opening of the new building on Sunday, June 16th.

The dedication took place at the morning service. 1,300 people attended, including a number who had been members since the organization in 1892, and a number of official and distinguished visitors. The choir, led by Mr. M. W. Mawer, choirmaster, entered to the strains of "Romance in D. Flat," by Lemaire, played on the grand new organ by Dr. R. D. Fletcher. Rev. Mr. Pitblado conducted the earlier part of the service. The dedicatory prayer was given by Rev. Principal Mackinnon. The Pastor, Rev. Mr. Christie, made the announcements. The choir

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rendered the anthem, "O Clap Your Hands," by Mendelssohn. Rev. Principal Mackinnon then delivered the dedication sermon, a very powerful address on the text, "Jesus Christ Himself Being the Chief Corner Stone."

In the afternoon Rev. W. D. Reid, M.A., superintendent of missions in Alberta, addressed the Sunday School on the subject, "What Our Church and its Children can do for the West."

The evening service was as successful as the morning. The three pastors were again re-united. Rev. Principal Mackinnon again delivered a powerful sermon addressed principally to the young men.

The opening congregational social was held on Tuesday, June 18th, when Alderman G. R. Crowe, chairman of the Building Committee, was chairman. Solos were rendered by Mrs. Capstick, part songs by the church choir, and organ solos by Dr. R. D. Fletcher and Mr. M. W. Mawer. Addresses were delivered by Rev. Dr. Pitblado, Rev. G. K. B. Adams, Pastor of Young Methodist Church, Rev. Charles Stewart, Pastor of St. Paul's Presbyterian Church, representing the Presbytery of Winnipeg, and the Rev. Dr. J. L. Gordon, Pastor of Central Congregational Church. Rev. Principal Mackinnon pronounced the benediction.

Wednesday evening was set aside for a general missionary service, and Thursday evening for a young people's rally, both of which were very successful gatherings.

The services were continued on Sunday, June 23rd, when Rev. C. W. Gordon, D.D., Pastor of St. Stephen's Church, conducted the morning service, and Rev. F. B. Duval, D.D., Pastor of Knox Church, the evening one. The evening service of Sunday, June 30th, was conducted by Rev. G. B. Wilson, Ph.D., Pastor of Augustine Church.

On August 18th and 25th, the congregation was privileged and pleased to have in the pulpit Rev. James Barr, B.D., Pastor of St. Mary's United Free Presbyterian Church, Govan, Glasgow, Scotland, who delivered powerful addresses and a lecture. On July 28th, the services were conducted by Rev. George Little, B.A., of Kenora, Ontario, and on September 1st, by Professor W. F. Osborne, of Winnipeg.

During the three years, 1910, 1911 and 1912, 946 persons were received into the membership, and 732 had died or removed, leaving 1,155 on the roll. In the same period the contributions from all sources totaled \$119,082.00, including the Building Fund of \$47,322.00, and \$27,305.00 for Missions and Benevolences. The Trustees reported that the property—land, building, organ, pews and furnishings—had cost \$218,000.00

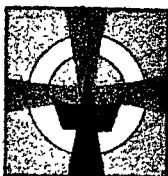
1913

The new manse was erected on the property adjoining the church, on the corner of Maryland Street and Purcell Avenue, at a cost of \$13,221.00. The contractor was Mr. W. W. Cross. It was occupied by the Pastor and his family in October.

In April the degree of Doctor of Divinity was bestowed on the Pastor by the Senate of the Presbyterian College, Halifax, the oldest Presbyterian College in Canada.

1914

Miss Dorothy Kilpatrick, daughter of Rev. T. B. Kilpatrick, D.D., of Knox College, Toronto, formerly of Manitoba College, Winnipeg, was appointed representative of Westminster Sunday School in the India Mission Field, and took up work at Indore College.



ANGUS BROWNE
W. J. PTOLEMY
MRS. J. B. MITCHELL

DONALD BRUCE
—
MRS. A. D. MACKAY

JOHN COLTART
MRS. G. R. CROWE
MRS. HERBERT SELLERS



WESTMINSTER CHURCH

Rev. Mr. and Mrs. Duncan McRae were appointed representatives of Westminster Church in the South China Mission Field. Mr. McRae was designated to his work by the Presbytery of Winnipeg to the church on September 16th.

The Pastor, Rev. Dr. Christie and Mrs. Christie, left early in May on a three months' holiday trip to the Homeland, European countries and the Mediterranean. In his absence Rev. Principal Mackinnon again visited the congregation and acted as Pastor from May 10th to June 21st. On June 28th, Rev. David Lang, Pastor of Bloor Street Presbyterian Church, Toronto, Ontario, conducted the pulpit services, and from July 12th, to August 9th, Rev. Dr. Morrison, of Saint John, New Brunswick, was in charge. Dr. Christie returned and conducted the services of August 16th.

This year will be known to all history as the one in which some European nations went mad and started "The Great War" which was to last for five long weary years, and of which the end of the aftermath is not yet. The British nation, in fulfilment of obligations and in the cause of Right against Might, declared war on August 4th, and entered into the struggle. The Dominion of Canada did her part, and the people of Westminster Church shared in Canada's effort.

1915

During the Pastor's absence on holidays, Rev. A. Logan Geggie, M.A., Pastor of Parkdale Church, Toronto, Ontario, visited the congregation and conducted the pulpit services, August 1st, 8th, 15th and 22nd. On the 29th, Rev. Charles H. Stewart, D.D., of Newark, New Jersey, U.S.A., formerly of St. Paul's Church, Winnipeg, preached at both services.

1916

In June the Forty-seventh General Assembly of the Presbyterian Church in Canada, met in Westminster Church. This gathering will go down in history as the Union-Assembly, the Assembly at which the long-standing, and much discussed, question of union with the Methodist and Congregational bodies was agreed to by a large majority of the commissioners. Rev. A. B. Baird, D.D., of Manitoba College, was elected Moderator. During the Assembly the Sunday services in Westminster Church were conducted by Rev. Principal John Mackay, D.D., of Vancouver, B.C., and Major, the Rev. John Pringle, D.D., of Sydney, Cape Breton, on June 11th; and Rev. John Neil, D.D., of Toronto, Ontario, on June 18th.

During the Pastor's holidays the pulpit services were supplied by Rev. Thomas Eakin, Pastor of St. Andrew's Church, Toronto, Ontario, and Rev. W. R. Wood, M.P.P.

1917

Owing to the depletion in the Maintenance Fund by the absence of a number of contributors on active military service, a "400 Club" was organized in May and June. The members of this club agreed to contribute an additional one dollar per month each during the remainder of the war to cover the depletion. By the end of December they had contributed \$1,566.30. In 1918 they gave \$1,477.05 and in 1919, \$295.50.

During the summer the services were conducted on July 11th by Rev. W. J. MacQuarrie, B.D., Kenora, Ontario; on 29th, by Lieut. A. R. Skinner, B.A., Winnipeg; on August 5th by Rev. Prof. Robert Law, D.D., Toronto, Ontario; on 12th by Rev. J. H. Jowett, D.D., Fifth Avenue Presbyterian Church, New York; on 19th and 26th, by Rev. S. Banks Nelson, D.D., Knox Church, Hamilton, Ontario; and on September 2nd, Rev. W. B. Cooper, M.A., Toronto, Ontario, and Rev. Robert Schofield, M.A., India.

The full text of Dr. Jowett's sermon of the morning service of August 12th, was printed and embodied in the annual report of 1917; this can be seen in the vestry.

WESTMINSTER CHURCH

On September 23rd, Rev. Charles H. Stewart, D.D., of Newark, New Jersey, U.S.A., preached at the morning service, and Rev. Prof. Robert Law, D.D. was again in the pulpit at the evening service. Dr. Law also addressed a large gathering at a special service in the afternoon.

On the evenings of Monday to Friday, October 8th to 12th, Rev. Murdoch Mackinnon, D.D., of Regina, Sask., addressed special services in Westminster Church, and he also preached at both services on Sunday, October 14th.

During the week commencing Sunday October 28th, Dr. Christie was addressing a series of special services at Regina, Sask., and Prof. W. T. Allison, M.A., preached at the Sunday services.

1918

In March, Lt.-Col. J. B. Mitchell presented the congregation with a framed photograph of the delegates to the General Assembly of 1908; at which Rev. F. B. Duval, D.D., was elected Moderator.

During the summer Rev. Prof. Robert Law, D.D., again favored the congregation by taking the services on Sunday, August 11th, and also Rev. S. Banks Nelson, D.D., on August 18th and 25th, and September 1st.

Dr. Christie returned from his holidays and was to have been in the pulpit on Sunday, September 8th, but the sad news was received that his son, Fleming, had been killed in action. Rev. C. W. Gordon, D.D., was called from his summer home at Kenora, Ontario, and conducted both services.

Dr. Christie was called to Toronto, Ontario, to attend a meeting of the committee in charge of the Church Forward Movement, and the services on Sunday, September 29th, were conducted by Rev. Dr. Frank Oliver, who was carrying on a series of evangelistic services in the city, and Rev. Dr. Harris Gregg.

During the fall and early winter, in common with other parts of the world, the city was ravaged by the influenza epidemic.

1919

In February, Dr. Christie, in company with Rev. Principal Gandier, D.D., of Knox College, Toronto, made a tour of the churches between Winnipeg and Vancouver, B.C., in the interests of the Church Forward Movement. The pulpit services were conducted by Rev. W. J. Knox, B.A., of London, Ontario, and Adjutant Merritt of the Salvation Army, Winnipeg, on February 9th; Rev. A. R. Skinner, B.A., of Winnipeg, and Major Graham, Senior Chaplain of Military District No. 10, on the 16th; and Rev. Prof. W. T. Allison, M.A., on the 23rd.

During the summer the pulpit was supplied by Rev. Andrew Roddan, on July 27th; Rev. S. Banks Nelson, D.D., on August 10th and 17th; Mr. Edgar Foreman on August 24th; and Rev. E. Leslie Pidgeon, D.D. on August 31st.

The twenty-fifth anniversary of the congregation came in 1917, but, owing to the war and the influenza epidemic (during which the church was closed for eight weeks), the celebration was postponed. It was celebrated on November 2nd and 9th. Major the Rev. George Kilpatrick, M.A., D.S.O., of Toronto, Ontario, preached at both services on the 2nd, and Lt.-Col. the Rev. John Pringle, D.D., LL.D., Moderator of the General Assembly, on the 9th. A social meeting was held on Monday the 10th.

On December 14th an important ceremony took place. The colours of the 100th Overseas Battalion, C.E.F. (Winnipeg Grenadiers), were deposited in the church. The colour party marched in with the colours, Lieut.-Col. J. B. Mitchell, Officer Commanding the battalion, who had taken it overseas, addressed the congregation. He said it had an especial interest in the colours as the Pastor's son, Fleming,

WESTMINSTER CHURCH

had gone overseas with the battalion as a Lieutenant and had been killed in action, and several of the officers and other ranks were members. He stated that while the battalion was on service the colours had been deposited in Canterbury Cathedral, so that in the future there would be an intimate touch between the two churches. The trustees accepted the care and responsibility of the colours on behalf of the congregation, and the Pastor delivered a sermon appropriate to the occasion.

1920

Early in January it became apparent that the condition of Dr. Christie's health was such that rest and relaxation from active duty were imperative. The continuous strain of the war period, the influenza epidemic, and the unsettled conditions of 1919, without ministerial or secretarial assistance, with only short periods of relaxation, had impaired his vigor of body and mind. It was decided to grant him eight months' leave-of-absence. This was concurred in by the Presbytery of Winnipeg, which appointed Rev. Prof. J. Dick Fleming, Interim Moderator. Dr. and Mrs. Christie departed on February 10th for a tour of the British Isles.

From then until March 14th several ministers of the city conducted the pulpit services. From March 21st to May 9th, and again from July 18th to October 31st, Rev. Rupert Stewart acted as Pastor. From May 16th to July 11th, Rev. W. H. Herridge, D.D., Pastor of St. Andrew's Church, Ottawa, Ontario, was acting Pastor.

On September 26th, Rev. John Kelman, D.D., Pastor of Fifth Avenue Presbyterian Church, New York City, addressed a capacity audience in Westminster Church in the afternoon. He preached in Knox Church in the morning and at Augustine Church in the evening.

Dr. and Mrs. Christie returned early in November. Dr. Christie was greatly strengthened in body and renewed in spirit; he was filled with revived memories of former associations, new impressions gathered during their tour of England, Scotland, France and Belgium, and a fund of information concerning conditions in those countries, gained from the public men with whom he had come in contact. He addressed congregations, which filled the church to capacity, on Sunday, November 7th. On Monday evening a welcome-home reception was held. Lt.-Col. J. B. Mitchell, on behalf of the congregation, presented Dr. Christie with a new Ford Sedan car, and a robe.

The Session passed a vote of appreciation and thanks to Rev. Prof. J. Dick Fleming for the able and willing manner in which he had carried out the duties and responsibilities of Interim Moderator, and sent him a letter embodying this; mention was also made in the annual report of the Session and Deacons' Court.

Rev. Prof. Graham Taylor, LL.D., of Chicago University, great social leader, preached at the morning service Sunday, November 21st.

1921

The Missionary Committee of the Deacons' Court, under the chairmanship of Rev. Robert Schofield, M.A., introduced a new feature, the publication of a monthly bulletin devoted to the cause of missions, edited by Mr. A. M. L. Long.

The General Assembly met at Toronto. Our Clerk of Session, Mr. William Tennent, was a commissioner. Rev. Dr. C. W. Gordon was elected Moderator. After his return he addressed the congregation on Sunday evening, July 3rd, on the subject, "The Outlook of the Church in Canada."

During the summer months the Sunday services were conducted by Rev. A. R. Skinner, B.A., of Pilot Mound, Man., on July 10th; Rev. Edmund Oliver, D.D., Principal of the Presbyterian College, Saskatoon, Sask., on July 17th and 24th; Rev. Principal John Mackay, of Manitoba College, on July 31st; and Rev. Prof. Fred W. Kerr, of Manitoba College, on August 7th, 14th, 21st and 28th.

WESTMINSTER CHURCH

A missionary week was held from October 17th to 23rd. At the week night meetings, and at the morning service of Sunday, the 23rd, addresses were delivered by Rev. Duncan McRae, B.A., B.D., who, with Mrs. McRae, was home on first furlough from South China, Miss Dorothy Kilpatrick, B.A., who was home on first furlough from India, and Rev. J. A. Cormie, B.A.

On Sunday morning, November 20th, Rev. Frank H. Russell, B.A., of India, conducted the service.

On December 11th special anniversary services were held. Rev. Dr. C. W. Gordon conducted the morning service, and Rev. A. W. McIntosh, Pastor of St. Stephen's Church, the evening one.

1922

The service of Sunday morning, March 12th, was addressed by Dr. W. T. Grenfell, of Labrador. The congregation contributed \$1,315.00 to the Grenfell Endowment Fund.

During the first two weeks of May the church auditorium was used for a series of meetings conducted by Rev. Dr. Campbell Morgan.

The General Assembly met in St. Stephen's Church in June. On Assembly Sunday, June 11th, the services in Westminster Church were conducted by Very Rev. Thomas Martin, D.D., ex-Moderator of the Church of Scotland, in the morning, and Rev. R. Bruce Taylor, D.D., LL.D., Principal of Queen's University, in the evening.

Rev. Principal Clarence Mackinnon, D.D., conducted the tenth anniversary services of the new church on Sunday, June 18th, and also the services of the four Sundays succeeding. Rev. A. R. Skinner, B.A., then of Saskatoon, Sask., was again a visitor and conducted the services of July 23rd and 30th. Rev. D. D. Miller, Pastor of the Kildonan Church, was in the pulpit on August 8th.

On August 27th, Rev. Duncan McRae addressed the congregation as a farewell before returning to China. Rev. Principal R. A. King, D.D., of Indore Christian College, India, conducted the morning service on September 3rd. Miss Dorothy Kilpatrick delivered an address on Sunday morning, September 24th, as a farewell before returning to India.

1923

On February 4th, at a very impressive service, the war memorial was unveiled; this is a bronze tablet with the names of 69 soldiers and one nurse who had given their lives during the war. This is referred to more fully elsewhere.

Rev. Dr. Christie visited the Coast cities in April, and the Sunday services were conducted on April 1st, by Rev. Prof. Fred W. Kerr and Rev. Prof. W. T. Allison, and on April 8th, by Rev. Dr. R. Bruce Taylor.

Miss Margaret Mackinnon was engaged, in May, as Church Deaconess.

Rev. Principal Clarence Mackinnon, D.D., came to Winnipeg after the close of the General Assembly at Port Arthur, Ontario, and conducted the anniversary services on Sunday, June 17th. At the evening service, Sunday, June 24th, Rev. C. D. Donald, B.D., of Ujjain, India, delivered the address.

During the summer the services were conducted by Rev. David Ness, of Glasgow, on July 29th; Rev. E. Leslie Pidgeon, D.D., on July 29th; and Rev. J. A. Tier, M.A., of Port Arthur, Ontario, from August 5th to September 2nd. The evening service of August 19th, was conducted by Rev. Joseph Johnston, M.A. of Palmerston Place Church, Edinburgh, Scotland.

Rev. Dr. Christie proceeded to Toronto to attend a meeting of the Church Committee on Church Union, and Rev. Prof. Fred W. Kerr conducted the services on Sunday, September 30th, in his absence.

WESTMINSTER CHURCH

Missionary services were held on November 20th and 21st, and were addressed by Rev. Yohan Mask, of Presbyterian Theological Seminary, Indore, Central India, and Rev. J. A. Cormie.

In December three young Westminster people, Miss Dorothy Dickson, Miss Ruth Herriot and Mr. Colin Fraser, were appointed to attend a Students' Conference at Indianapolis, U.S.A.

1924

In March a new departure was made, in the starting of a children's church during the morning services. This was so successful that it was carried on through the succeeding years.

Another new departure was made and the Sunday services during July and August were held jointly with Young Methodist Church. During July the morning services were held in Westminster Church, and the evening ones in Young Church, all under our Pastor, Rev. Dr. Christie. In August the order was reversed, all under the Young Church Pastor, Rev. Dr. J. W. Aikens.

Anniversary services were held on November 9th and 16th and were conducted by Rev. Dr. E. Leslie Pidgeon on the 9th and Rev. A. C. Armstrong, M.A., of Toronto, Ontario, on the 16th.

1925

In January Rev. Robert Schofield, M.A., Chairman of the Deacons' Court Missionary Committee, attended a Missionary Conference at Washington, D.C., U.S.A., and on his return, gave a report of the work done and its great inspirational value.

In March it was decided to engage ministerial assistance for the Pastor. On the recommendation of Rev. Principal Clarence Mackinnon, Rev. Gerald Rogers, B.A., of Nova Scotia, was engaged. He was introduced to, and welcomed by the Session, on April 22nd, and entered on his duties. His activities were so satisfactory and acceptable that, at a congregational meeting held on July 5th, his appointment was made permanent.

In April the Clerk of Session, Mr. William Tennent and Mrs. Tennent, left on a three months' trip to Scotland. Mr. Alexander Adams was acting clerk during his absence.

On the tenth day of June the Presbyterian Church in Canada, the Methodist Church and the Congregational Church, entered into Union, and formed the United Church of Canada. This was the culmination of years of study, discussion and conference. Its consummation was a great step forward and upward, and a great blessing to the people of the new United Church.

On Sunday, June 21st, a congregational meeting was held at the hour of the morning service, and extended from 11 o'clock until well into the afternoon; the purpose was to decide whether or not Westminster Church would enter the United Church of Canada. Rev. Dr. Christie, as Minister of the congregation, was chairman, and Mr. Alexander Adams was elected secretary.

It was moved by Mr. F. S. Harstone and seconded by Mrs. Angus Browne that this Congregation do concur in the Union of the Presbyterian Church in Canada, the Methodist Church and the Congregational Church as the United Church of Canada.

It was moved by Mr. Arch. McGillivray and seconded by Mr. A. H. S. Murray, that an immediate vote be taken; this was carried unanimously. Messrs. S. A. McKeague, M.D., A. G. Buckham, T. W. Lowe, and R. W. McGee, requested that a roll call be taken; this was agreed to.

As acting Clerk of Session Mr. Adams placed the church membership roll on the table. It was moved by Mr. J. T. Haig and seconded by Mr. Wilfrid Sadler that Messrs. D. H. Laird, Captain Wilson Smith, Arch. McGillivray and Fred. J. An-

WESTMINSTER CHURCH

person be appointed to assist in calling the roll; this was agreed to. It was moved by Dr. Harry J. Watson and seconded by Mr. F. J. Mooney that Mr. John Gibb and Mr. Patrick Gemmill be appointed scrutineers; this was agreed to.

The roll was called and responded to individually by the members present. The Secretary and the scrutineers counted the votes, and reported that five hundred and sixty-nine had voted in favour of Union and one hundred and twenty-nine against. The Chairman declared the motion to concur in Union carried. He then dismissed the meeting with the benediction.

To the great regret of the congregation 124 members later advised the Session that they would not enter into Union, and left the membership.

It is worthy of note that the Pastor, and Mr. F. S. Harstone, one of our elders, were members of the first General Council of the United Church of Canada, and that our Pastor was the first chairman of the new Presbytery of Winnipeg.

During July and August the Sunday services were held jointly with Young Church, in July in Westminster under our own Minister, and in August in Young Church under their Pastor, Rev. Dr. R. H. Bell.

During August the interior of the church auditorium was redecorated, and considerable work was done in the rear portion of the building as well as repairs made to the roof and exterior of the building. This cost nearly \$5,000.00 of which the Ladies Society raised \$3,300.00. The annual report of the Deacons' Court expressed thanks especially to Mrs. W. H. Collum and Mr. F. S. Harstone who had spent a great deal of time and thought in consultation with Mr. C. W. Chivers, who was the architect for the interior decorating.

Rev. Dr. Christie was on vacation to the Homeland from July 20th to about September 10th. Rev. Mr. Rogers was called to his old home by the serious illness of his father who died, and Mr. Rogers was granted leave-of-absence until early in November.

Rev. Principal R. Bruce Taylor, D.D., of Queen's University, conducted the morning service of Sunday, November 29th.

1926

The Pastor went to Montreal early in June to attend the General Council, and then proceeded on a vacation trip to Scotland, returning early in September.

Rev. Mr. Rogers was married late in June to Miss Margaret Sinclair, daughter of Mr. and Mrs. J. B. Sinclair, of Winnipeg. He and his bride journeyed to Pacific Coast cities on their honeymoon and a vacation trip.

During the summer months the Sunday services were held jointly with Young church, in Westminster during July under Rev. Dr. R. H. Bell, and during August in Young Church under Rev. Gerald Rogers.

Rev. Gerald Rogers accepted a call to become pastor at Yarmouth, Nova Scotia, and resigned as assistant-pastor of Westminster Church. He departed at the end of August.

On September 15th, Rev. John C. Walker, B.A., B.Sc., was engaged and appointed assistant-pastor.

On October 24th, the congregation were privileged to have in the pulpit at both services the Very Rev. James Harvey, D.D., a former Moderator of the General Assembly in Scotland.

1927

The Pastor attended the Pan-Presbyterian Association Council meeting at Baltimore, U.S.A., in February. He represented the United Church of Canada at a meeting of the General Assembly of the American Presbyterian Church in May. On his return he proceeded to Moose Jaw, Sask., to attend a meeting of the Saskat-

WESTMINSTER CHURCH

chewan Conference on the invitation of that body, and conducted devotional exercises at the opening of each morning sederunt. About July 12th, he departed on a holiday journey to the Homeland.

Rev. Mr. Walker, Assistant-Minister, conducted the services on the latter three Sundays of July and on September 4th. Rev. George Dickson, pastor of Knox Church, Calgary, Alta., conducted services on the four Sundays of August.

Rev. Duncan McRae, B.A., who had recently returned from South China on furlough, conducted the evening service of Sunday, September 18th.

On Thursday evening, October 9th, Sir George E. Foster, President of the League of Nations Society of Canada, addressed the congregation.

Dr. Christie returned from the Homeland early in September. Shortly afterward the congregation were privileged to hear him paint a word picture, a touching description, of the Scottish National War Memorial at Edinburgh Castle, which had been inaugurated in July, and on Sunday, November 27th, he addressed the congregation and the members of the Saint Andrew's Society of Winnipeg, taking the memorial as the subject of his sermon.

1928

In March a Men's Club was organized with Mr. J. L. Elvin as its first president. Mr. Justice J. F. Kilgour as vice-president, and E. C. Ransby as secretary-treasurer. About the same time a Young Men's Club was organized with Mr. Edward Grant as its first president, and Mr. Arthur Thorpe as secretary. In the following year the Men's Club was discontinued, and only the Young Men's Club carried on; it continues at this time.

During May the allocating of pews was discontinued and all name cards were removed. The system had been in effect for thirty-four years, but the Pew Committee had found it increasingly difficult to find places for all applicants, and the Ushers had been handicapped in their work. The problem had been under discussion by the Deacons' Court for over three years before final action was taken. It was recognized that the change would mean considerable breaking up of old associations, but it was felt that the constantly-increasing membership made it necessary. After the name cards were removed it was realized that a great change for the better had been made.

At the end of June the glad news was received that our assistant minister, Rev. Mr. Walker had been granted the degree of Doctor of Philosophy by Edinburgh University, but about the same time, to the regret of the people, Dr. Walker announced his resignation, effective September 15th, he having accepted an appointment as Junior Pastor to Rev. Archibald Black, D.D., at First Congregational Church, Montclair, New Jersey, U.S.A.

Rev. Dr. Walker was married in Westminster Church on July 21st, to Miss Winnifred Baylis, daughter of Mr. and Mrs. F. E. Baylis, of Killara, Sydney, Australia.

During the year services were conducted by Rev. Prof. F. W. Kerr, on Sunday morning, May 13th; Rev. Maclean Gilmour, B.D., on Sunday morning, June 3rd; Rev. Harry Mutchmore, B.D., on Sunday morning, July 15th; Rev. Charles Stewart, D.D., of Buffalo, N.Y., U.S.A., on Sunday evening, July 22nd; Rev. Principal John Mackay, on Sunday morning, August 5th; Rev. W. A. McLean, on Sunday evening, November 11th; and Rev. Philip Duncan, B.A., of Brandon, at both services on December 2nd.

On July 29th, the sermon at each service was delivered by Rev. Prof. James Moffat, D.D., of New York, the author of the new translation of the Bible.

In September farewells were said to Rev. Duncan McRae and Mrs. McRae on the departure again for their field of labour in South China.

WESTMINSTER CHURCH

Rev. J. R. Barkby, B.A., President of the Primitive Methodist Church Conference of Great Britain, conducted the morning service of Sunday, September 9th, and Rev. G. G. D. Kilpatrick, B.A., of Ottawa, Ontario, the evening service. Rev. Dr. Walker conducted his farewell service on Sunday evening, September 16th. Mrs. J. S. Mackay, of Central India, addressed the morning service of October 7th.

1929

This proved to be a year of tremendous importance, and changes, to the congregation.

Early in January, Rev. G. Campbell Wadsworth, B.A., B.D., arrived from Lachute, Quebec, and assumed the duties of assistant-minister to which he had been appointed in November, 1928.

On Thanksgiving Sunday, in November, 1928, Dr. Christie asked the congregation to engage with him to make the twentieth year of his ministry the best of all the twenty. At the annual congregational meeting, held on January 15th, 1929, he made an unexpected announcement that the nervous strain of the pastorate was proving too heavy for him. He had gone through the two years of the new church construction, the five years of the desolation and sorrow of war and the succeeding years of re-adjustment, followed by the stress of the Union controversy. As a result he wished to terminate his pastorate at the end of his twenty years in November, after forty years in the ministry. At a meeting of the Session held at the manse on January 23rd. Dr. Christie made formal expression of his desire to be relieved in November; he did so in order to enable the congregation to be unhurried in arranging for a successor. The Session granted Dr. Christie leave-of-absence to represent the United Church of Canada at a meeting of the American Church at Atlantic City, New Jersey, U.S.A., and to take a holiday for the improvement of his health; he returned early in March.

On the invitation of the Session Rev. J. S. Bonnell, B.A., B.D., Pastor of Saint Andrew's Kirk, Saint John, N.B., conducted the services on Sunday, June 16th, and on Monday evening, June 17th, he delivered a lecture on the subject, "Savonarola, the prophet of Florence."

A congregational meeting was held on Monday, June 24th, presided over by Rev. Principal John Mackay, D.D., who had been appointed Interim Moderator by the Presbytery of Winnipeg. Following a resolution offered by Mr. William Tennent and seconded by Mr. F. S. Harstone, it was decided to issue a call to Mr. Bonnell to become pastor of Westminster Church on Dr. Christie's resignation becoming effective in October. Mr. Bonnell accepted and advised that he would arrive during the first week in October.

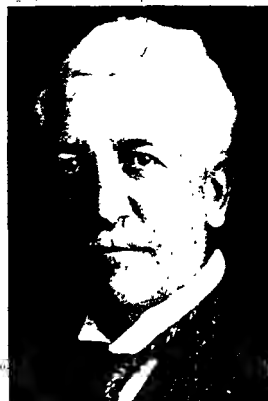
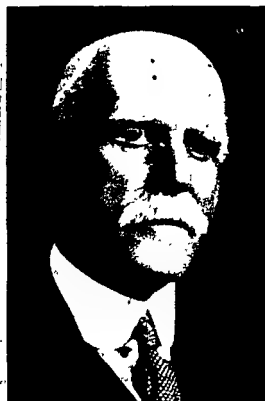
Mr. Isaac Pitblado, K.C., LL.D., moved a resolution in appreciation of, and sympathy with, the Pastor, Rev. Dr. Christie; this was seconded by Mr. Justice J. F. Kilgour and Mrs. Angus Browne, and carried unanimously.

Another resolution providing for a farewell thank offering and a retiring allowance for Doctor Christie was moved by Mr. J. T. Haig, K.C., M.L.A., seconded by Mr. F. S. Harstone, and carried unanimously.

It was also approved unanimously that Doctor Christie be made Minister Emeritus on the completion of his pastorate in the fall.

Rev. J. W. Aikens, D.D., conducted morning service of Sunday, June 9th, and Professor Henry N. Wieman, of Chicago, Ill., U.S.A., the evening service.

Rev. Mr. Wadsworth took his holidays during July, and Rev. Gerald Rogers came from Yarmouth, N.S., to conduct the Sunday evening services, and both services on July 28th. Mr. Wadsworth conducted the services during August and early September. Rev. Principal John Mackay, D.D., Interim Moderator, officiated at the morning service of September 8th, and at both services on September 29th. After the last service he was thanked by the Deacons' Court for his services as



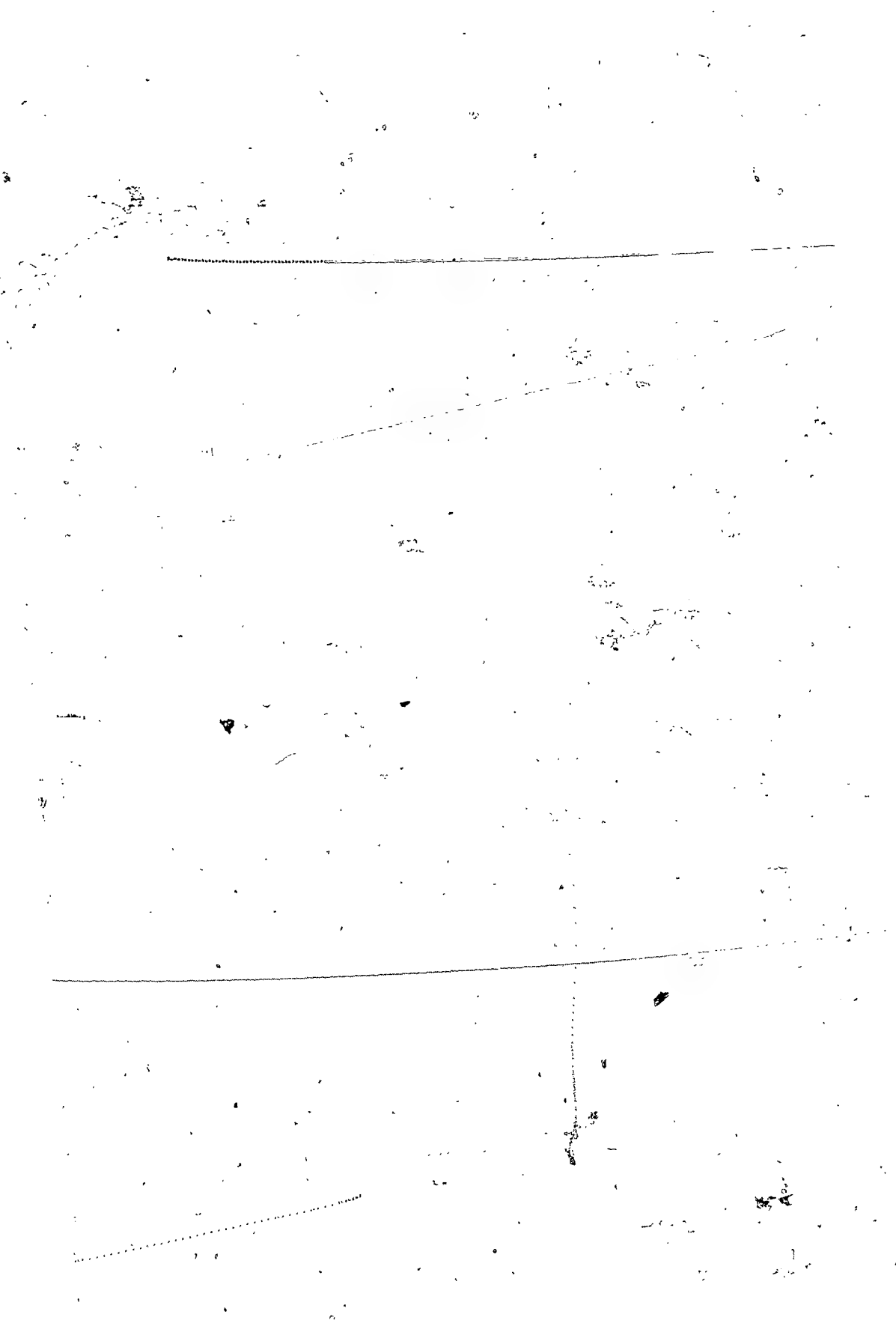
GEORGE R. CROWE
P. C. MCINTYRE

F. S. HARSTONE
C. N. MITCHELL

E. F. HUTCHINGS
DANIEL MCINTYRE, LL.D.

LIEUTENANT-COLONEL J. D. SINCLAIR, *Editor*

A. D. MACKAY



WESTMINSTER CHURCH

Interim Moderator during the previous five months. On September 22nd, Rev. Prof. F. W. Kerr conducted the morning service, and in the evening Mr. Wadsworth preached his farewell sermon, he having resigned as assistant minister to accept the invitation to take a term of pastoral supply at Saint Andrew's Kirk, Saint John, N.B.

It was intended that Doctor Christie would take his holidays during August, and then continue as Pastor until Mr. Bonnell's arrival. But "Man proposes, God disposes." Doctor Christie became ill, and was removed to hospital and had to undergo two serious operations. As soon as he was sufficiently recovered he and Mrs. Christie departed on a convalescence journey to the Homeland. On September 13th, before leaving, he addressed a letter to the members and friends of Westminster Church, as follows:

My Dear People:

In God's Providence I have been laid low with sickness during the last weeks of my ministry in Westminster and I am denied the privilege of meeting you face to face to speak my word of farewell. The dominant note of any message I might have been permitted to speak would have been a note of thanksgiving, and this has only been accentuated by my experience during these recent weeks. I have been simply overwhelmed by your considerate and affectionate kindness.

I cannot look back over these twenty years I have spent as your minister without being conscious of many shortcomings in my work, but I know you believe I have never given you anything short of my best. I feel that I am leaving my best in Westminster Church where it stretches lame hands of prayer and gropes for a best beyond, that will reinforce it and bring it one day to its own. "Think of me at my best" is the cry of our human nature through the years and Eternity answers back that the selfishness and the sin were accidents born in time, now dead and buried. The best was the essential me, the real me, the soul of me, and it is this which endured.

In every one of you whom I think I know so well there is a self of which I rejoice to think I have had occasional glimpses, a majestic angel, a son of God. It is this that survives all things in life and death. It is for the salvation and the culture of this self that Christ has established His Church.

Now that I have come to feel "The feet less prompt to meet the morning dew" my prayer is all the more earnest that under the leadership of my successor this spiritual self may in every one of you rise to the fullness of its stature in Christ, and that Westminster may find that its best days are yet to come.

Often as I have pronounced the Apostolic Benediction over you in our worship, I have never spoken it with deeper sincerity than I utter it now in my heart, as I think of you one by one.

Believe me,

Yours affectionately,

DAVID CHRISTIE.

During the twenty years of the Doctor's pastorate, the number of persons received into the membership totalled 3,138.

Dr. Christie did not return to Winnipeg until the fall of 1930, but did not feel able to take any services during the few days he was with the congregation before proceeding to the Pacific Coast to take up residence there. Westminster people were not privileged to hear him again until he returned in the following February.

Rev. Mr. Bonnell and Mrs. Bonnell, with their three young children, arrived in Winnipeg on Thursday, October 3rd, and were welcomed at the depot by a large delegation of Westminster people.

The induction service took place on Friday evening; Rev. D. G. Freeman, of King Memorial Church, Chairman of the Presbytery of Winnipeg, presided; Rev. Dr. F. E. Mollott, newly inducted pastor of Young Church, delivered the induction sermon, Rev. Prof. F. W. Kerr addressed the congregation, and Rev. Dr. C. W. Gordon, the minister. On Sunday, October 6th, the new pastor conducted his first services.

The social reception was held on Monday evening. Mr. W. J. Mundell presided, and addresses of welcome were delivered by Rev. Dr. G. A. Woodside, of St. Stephen's-Broadway Church, Rev. Archdeacon R. B. McElheren, of St. Matthew's Anglican Church, Rev. J. H. Slimon, of Broadway Baptist Church, and Mr. Isaac Pitblado, K.C. Mr. Bonnell replied happily and fittingly.

WESTMINSTER CHURCH

Thus was commenced Rev. Mr. Bonnell's active and brilliant period of nearly six years pastorate in Westminster Church.

On December 1st, Mrs. A. M. C. Maguire was installed as Minister's Secretary, which position she has most admirably filled since that time.

Rev. Principal John Mackay conducted the service on the morning of December 15th.

1930

Rev. Dr. Frederick W. Norwood, Pastor of City Temple, London, England, conducted the morning service of February 16th, and delivered a much appreciated address.

Mr. Bonnell's fame as a speaker was bringing people to the church to such an extent that the auditorium could not contain them, and it became necessary to provide for overflow gatherings in the lecture room. Early in March a transmitter and amplifier system was installed, and later this was extended to the Sunday school room.

The Pastor and Rev. H. M. Pearson, of St. Giles' Church exchanged pulpits on the morning of March 16th. On May 18th and 25th, Rev. Principal Clarence Mackinnon, D.D., of Pine Hill Divinity Hall, Halifax, N.S., again pleased the congregation by visiting it and conducting the services.

It had been arranged that Mr. Bonnell would take his holidays during the last week in July and all of August, but about July 15th he was called to his old home in the East by the illness of his father. To the regret of all his father died, and Mr. Bonnell remained with his mother, and then underwent an operation for the removal of his tonsils. He returned about September 18th.

During his absence the services were conducted by Rev. J. A. Cormie and Rev. H. M. Pearson on July 20th; Rev. Dr. C. W. Gordon on July 27th; Rev. Prof. W. T. Brown, D.D., of Yale University School, New Haven, Conn., U.S.A., on the evening of August 3rd; Rev. J. A. Haw, of Darlingford, Man., on the evening of August 24th; Dr. Margaret McKellar, of Indore, India, on the evening of August 31st; Rev. J. R. Mutchmore, of Robertson Memorial Church, on the morning of September 7th; and Rev. Prof. C. W. Keirstead on September 14th; while our own ever-faithful and always interesting Rev. Principal John Mackay, D.D., of Manitoba College, took all the other services.

On October 26th, Rev. Jesse H. Arnup, of Toronto, conducted the morning service and spoke on his recent tour of the mission fields in the Orient. At the evening service of November 2nd, the Westminster Young Men's Club were in charge, three of the young men made addresses, the singing was led by a men's choir, and a men's quartette and men's choruses were rendered, while the ladies of the choir were banished to a reserved section of the gallery where they sang descants to various hymns. Rev. Prof. F. W. Kerr conducted the service on Sunday morning, November 23rd.

During the fall the congregation was pleased to have amongst them for a few days, Rev. Dr. David and Mrs. Christie, on their return from a year's stay in the Homeland, and before leaving to take up residence at the Pacific Coast. Dr. Christie did not feel well enough to undertake any services but he did conduct funeral services on two occasions.

1931

In January, Rev. Arthur Smith, M.A. was engaged to assist the Pastor.

Rev. Dr. Peter Bryce, of Toronto, conducted the evening service on January 4th. At the morning service of February 22nd, the congregation was pleased to again have Rev. David Christie conducting; he had just completed his tour of the western

WESTMINSTER CHURCH

colleges of the church, delivering the Robertson Memorial Lectures for that year. At the evening service of April 26th the Young Men's Club again were in-charge and five of the young men delivered addresses and four others took part.

The Pastor was away for ten days for a short rest and on May 3rd, Rev. Prof. C. W. Keirstead conducted the services. On the evening of June 7th, the Pastor exchanged pulpits with Rev. F. W. Kerr, of Knox Church.

During the Pastor's summer vacation the services were conducted by Rev. H. K. Johnstone, of Kuangning, Manchuria, on August 19th and 26th; Rev. Olin McKendrick Jones, Ph.D., of Duluth, Minn., U.S.A., on August 16th; Rev. S. Horton, of London, England, on the evening of August 23rd; and all others by our assistant minister, Rev. Arthur Smith.

The Pastor went to Toronto, Ont., to address the Missionary Congress of the United Church, and, during his absence on October 4th, the services were conducted by Rev. Dr. George Henderson, of Monzie, Crieff, Scotland. Rev. Dr. Peter Bryce, secretary of the Missionary and Maintenance Fund, wrote from Toronto, thanking the session for Mr. Bonnell's presence at the congress, and expressing deep appreciation of the services he had rendered and the address he delivered.

On Sunday evening, November 8th, the Pastor exchanged pulpits with Rev. Dr. George A. Woodside, of St. Stephen's-Broadway Church, whose congregation were celebrating their twenty-fifth anniversary.

1932

On Sunday morning, January 10th, the Pastor exchanged pulpits with Rev. Andrew D. Reid, B.D., of Central Church. On Sunday morning, February 7th, it was again the privilege and pleasure of the congregation to have their Minister Emeritus, Rev. Dr. David Christie conducting the service; he had just completed his tour-of the eastern colleges of the church, delivering the Robertson Memorial Lectures for that year.

A mass meeting for men was held at three o'clock on April 3rd, under the auspices of Westminster Young Men's Club in promotion of international and religious goodwill. In addition to the amplifiers in the lecture hall others were installed in the Tivoli Theatre on the opposite side of Maryland Street, and it was estimated that some 3,300 men heard the service. Mr. A. Douglas Walker was Chairman; addresses were delivered by Hon. Justice A. K. Dysart from the Roman Catholic Church, Rabbi Solomon Frank from the Jewish people, and the Pastor, Rev. J. S. Bonnell. A peace resolution was proposed by Mr. Alistair Stewart, supported by Mr. George Deas, and adopted by a standing vote. The Winnipeg Male Voice Choir, under the direction of Mr. Bernard Naylor, supplied the musical service.

At the evening service Rev. Dr. F. E. Mollott conducted. On Sunday, April 10th, Rev. Dr. C. W. Gordon conducted at both services.

During the Pastor's summer vacation services were conducted by Rev. Philip Duncan, B.A., of Knox Church, Edmonton, Alta., during July; Rev. C. H. Best, of St. Paul's Church, Virden, Man., on August 7th; and Rev. H. A. McLeod, M.A., of Robertson Church, Edmonton, on the other Sundays of August.

On Sunday morning, September 11th, the feature was an address by Dr. Robert A. Milliken, distinguished scientist, on the subject, "Science and Religion." The auditorium, lecture hall and Sunday school rooms were taxed to capacity.

The fortieth anniversary of the inception of the congregation, and the thirty-eighth of the opening of the first church building, were celebrated on Sunday, October 23rd. Special honour was accorded to Mrs. Angus Browne, Mrs. J. S. Gray, Mr. and Mrs. Robert Lawrie, Mr. and Mrs. A. C. McColl, Mrs. Colin H. Campbell and Colonel J. B. Mitchell, who were among the fifty-six original charter members. The Pastor read a message from the first Pastor, Rev. Dr. C. B. Pitblado, who,

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being dead, yet spoke, taking words from a sermon prepared for Westminster people but not delivered owing to ill-health. The Pastor also read letters received from the former Pastors, Rev. Principal Clarence Mackinnon and Rev. Dr. David Christie.

The anniversary social was held on Monday evening. Mr. F. S. Harstone was chairman, and addresses were given by Rev. Dr. A. B. Baird (who was Interim Moderator when the congregation was organized), Mrs. Angus Browne, Mrs. Colin H. Campbell and Rev. Mr. Bonnell. An interesting musical programme was rendered.

On November 20th the Pastor exchanged pulpits with Rev. G. MacGregor Grant, M.A., Pastor of St. Paul's Church, Brandon, Man.

1933

The Pastor went to Regina, Sask., early in January, to carry on a week's preaching mission at the invitation of the Ministerial Association there. In his absence Rev. Principal John Mackay conducted the services of January 11th, taking as his theme some vital aspects of the Oxford Group Movement.

During the latter part of February and the first week in March the Pastor was away on a short rest journey to New York, and the services of the three Sundays were conducted by Rev. Dr. J. A. Cormie, Mr. Stanley H. Knowles, B.A., Rev. Dr. C. W. Gordon and Rev. Arthur Smith.

On Sunday evening, March 26th, five young men assisted the Pastor, four of whom delivered addresses.

During the summer months the services were conducted by Rev. Arthur Smith, and Rev. D. H. Telfer, of Dauphin, Man., in July, and Rev. C. H. Best, of Virden, Man., in August.

On Sunday morning, October 1st, a layman's service was held. Mr. F. S. Harstone was chairman, and addresses were delivered by Messrs. J. T. Haig, M.L.A., Robert Schofield, Kenneth Howard and Dr. E. Roy Bler.

The Pastor exchanged pulpits with Rev. D. G. Paton, B.A., B.D., of King Memorial Church, on Sunday evening, October 15th. On October 22nd, the congregation had the pleasure of hearing Rev. Dr. Robert Laird, of Toronto, Treasurer of the United Church, at the morning service.

November 5th was International Exchange of Pulpits when Mr. Bonnell exchanged with Rev. Dr. Richard Campbell Raines, of Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minn. Representatives of the Manitoba Government and the City Council, and the United States Consul-General were present.

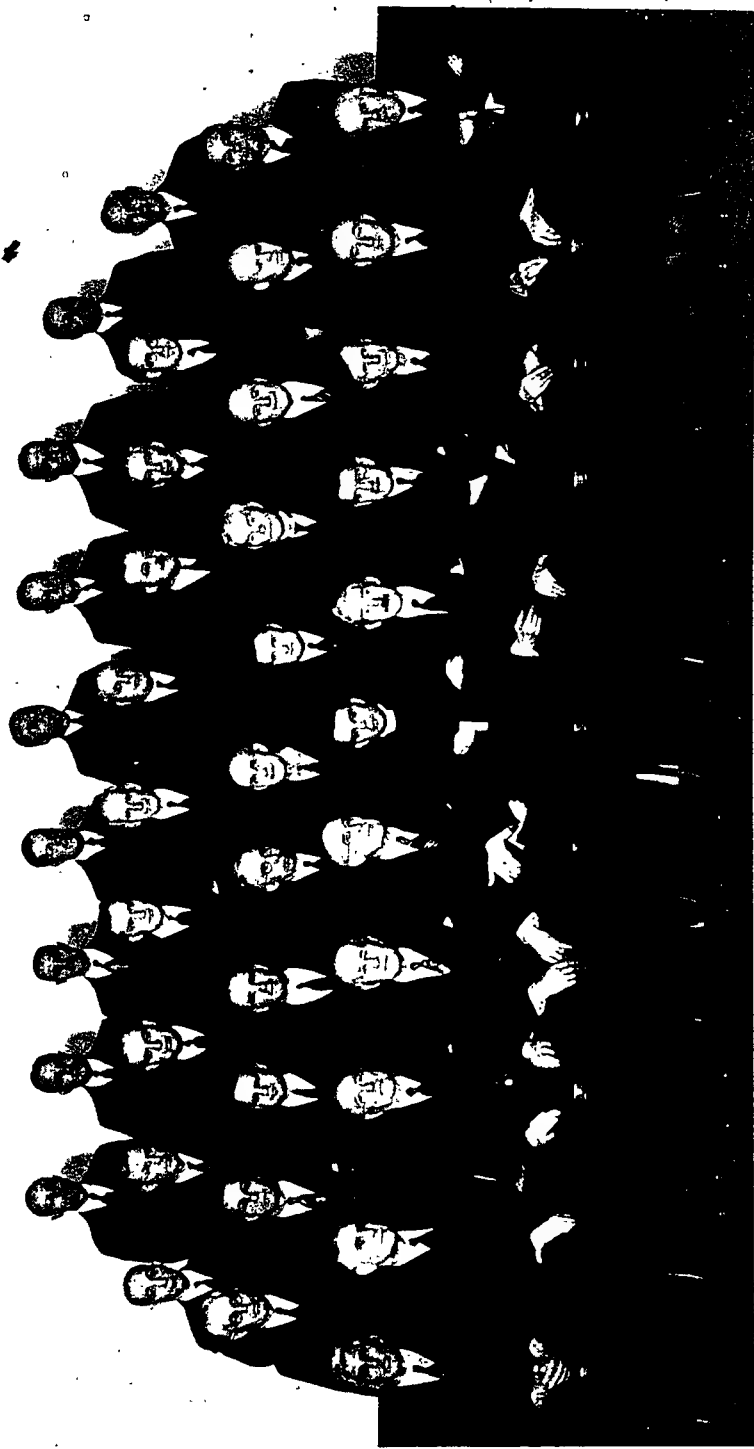
November 19th was another outstanding day for Westminster Church when two mass meetings were addressed by Dr. Sherwood Eddy, internationally known author, lecturer and world traveller. The first meeting was for men at three o'clock, the second for men and women, and were under the joint auspices of the Winnipeg Y.M.C.A. and Westminster Young Men's Club. Both services were relayed to overflow audiences in the lecture rooms and the Tivoli Theatre. Mr. E. J. Tarr, K.C., was chairman in the church, and Mr. Graydon Hazelton in the theatre.

On December 17th Mr. Bonnell exchanged pulpits with Rev. W. H. Sedgewick, D.D., of Metropolitan Church, Toronto, Ont.

1934

Early in January Mr. Bonnell advised the Session that he had received an intimation from Metropolitan Church, Toronto, that, by unanimous vote, he had been selected as their next minister, and that a call would be issued if he would give any encouragement as to its acceptance. A special meeting of Westminster

WESTMINSTER CHURCH SESSION---April, 1937



Top Row: Alex. K. Stewart, J. W. T. Dickson, Wm. Donald, F. B. Hamilton, D. L. Howard, T. W. Lowe, Dr. A. Leishman, R. J. D. Gibb
 Third Row: Dr. H. F. Christie, D. B. Huggins, J. C. Riddell, A. L. Lowe, D. E. Tweedie, F. B. Thompson, S. N. Jones, P. C. Shepherd, D. Macdonald, Hon. Senator J. T. Hagle
 Second Row: E. K. Marshall, Dr. A. Chare Melhies, R. B. MacIntosh, G. D. Simpson, Rev. Robt. Schott, J. L. Macdonald, R. D. Macfarlane, G. G. Richardson, A. W. Robinson, Dr. Donald McIntyre,
 Front Row: J. D. Sinclair, W. J. Mundell, I. D. Cockburn, William Tennent, F. S. Hurstone, Rev. E. N. House, S. T. M. Ph. D., Rev. J. D. Fleming, D. D., H. S. Duncan, C. C. Stewart, Alex. Adams, E. J. Thomas
 Not in Photograph: S. A. McKenzie, M. D., W. I. Loucks, W. J. Macdonald, John Harp, F. J. Mooney, Alexander Gordon, J. R. Major, Rev. W. M. Omand, A. J. Fraser, M. D., R. E. Monteth, M. D., David Dick,
 Dr. E. Roy Bier, Joseph Arthur, Rev. Frank Milligan, President Sidney E. Smith.



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congregation was convened on January 9th at which the Session, Deacons' Court and all other organizations were represented. Mr. F. S. Harstone was chairman. After Mr. Bonnell had explained the situation addresses were made by representatives of every organization desiring him to remain, and promising continued support. Finally Mr. Bonnell intimated his decision to remain and scenes of glad enthusiasm ensued.

The following week the Pastor instituted a "Mid-week Message from Westminster" through C.K.Y., the Winnipeg Radio Broadcasting Station, which was continued each Wednesday afternoon throughout many succeeding months.

Easter Sunday, March 25th, was a memorable day in the annals of Westminster Church, and, indeed, of the City of Winnipeg. At nine o'clock Holy Communion was dispensed to those who desired it. Then two regular services, similar in all respects, were held at 9.30 o'clock and 11.15 respectively, the auditorium and overflow rooms being filled to capacity at each. Mr. Bonnell conducted each service and the evening one also.

The Pastor went East to preach the 150th Anniversary Services in Saint Andrew's Kirk, Saint John, N.B., his former congregation. During his absence the morning service on April 15th, was conducted by Rev. G. D. Wilkie, of West Kildonan. In the evening four members of Westminster Young Men's Club took part. Addresses were delivered by Messrs. Alistair Stewart, A. Douglas Walker and Cecil Broadhurst, on the general theme "The Contribution of Christ to the World." On April 22nd the services were conducted by Rev. Dr. J. A. Cormie in the morning, and Rev. Dr. E. Guthrie Perry in the evening.

Mr. Bonnell also went to Halifax, N.S., where the Senate of Pine Hill Divinity Hall conferred upon him the Honorary Degree of Doctor of Divinity and he returned to his people as Dr. Bonnell. A welcome-home reception was held on April 30th when Isaac Pitblado, K.C., LL.D., on behalf of the congregation, ably and fittingly congratulated Dr. Bonnell. The reception also embraced the choir who had been most successful at the recent Manitoba Musical Festival. Captain E. J. Thomas tendered Mr. Sadler and the choir the thanks and appreciation of the congregation.

Dr. Bonnell was invited by Dr. Sherwood Eddy to join a party of thirty leading university men and ministers, including one other from Canada, who, together with a number of the leading men in Britain, were to make a tour of Germany, Russia and other European countries during the summer. The Session concurred and he left on June 11th, returning early in September.

In his absence the services were conducted by Rev. D. Ralston Patterson, of Reston, Man., during June; Rev. Harry A. Mutchmore, of Neepawa, Man., during July; and Rev. P. V. Samson, of Souris, Man., during August. On Sunday, July 22nd, the congregation had the great pleasure of again hearing Rev. Dr. Frederick A. Norwood, of City Temple, London, England, who was on the homeward part of a world-speaking tour; he preached at both services which were conducted by Rev. Principal John Mackay.

In June the Session engaged Rev. Douglas M. MacIntosh, of Bedford, N.S., as director of young people's activities. He arrived at the end of August and was welcomed to the pulpit on September 2nd when he conducted both services.

Rev. Arthur Smith terminated his three and one-half years of service in Westminster on August 31st. He was presented with a beautiful fireside chair.

On Sunday morning, September 23rd, Rev. H. E. D. Ashford, of Dhar, India, was welcomed to the pulpit; he and Mrs. Ashford had returned from India where they were the representatives of the Sunday School. On that evening Dr. Bonnell took as his subject "The message of Oberammergau to a world in distress," he having viewed the Passion Play while in Europe.

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Under the auspices of the Young Men's Club Dr. Bonnell delivered his lecture "Russia as I saw it" on September 25th and repeated it the following evening. Under the auspices of the Woman's Missionary Society he delivered his lecture "Adolf Hitler and the German revolution" on October 25th.

On Sunday evening, November 4th, Mr. MacIntosh was assisted by three young members of Westminster—Cecil Broadhurst, Charles Newcombe and James Mactavish—who were studying for the Christian ministry.

1935

Under the auspices of the Young Men's Club, the Young Women's Club, and the Pitblado Young Woman's Auxiliary, respectively, Dr. Bonnell showed moving pictures of scenes in Europe, on February 19th and 26th and March 5th; these pictures were taken by a number of the 1934 party and conveyed out of Germany and Russia with difficulty.

The Easter services of April 21st were repetitions of those of Easter Sunday, 1934, there being again two morning services with overflow congregations.

Then came another great change in the history of Westminster Church. On March 14th Dr. Bonnell advised the Session that he had received a call to another sphere of service as Pastor of Fifth Avenue Presbyterian Church, New York City, and, after very careful and prayerful thought, had decided to accept it; he submitted his resignation to become effective May 31st. The Session, recognizing that the decision was irrevocable, but with the greatest regret, accepted it and concurred.

Dr. Bonnell preached his farewell sermons on Sunday, May 26th, to overflow congregations at both services. At the evening service his text was "The Eternal God is thy refuge and underneath are the everlasting arms." The Sunday School's farewell session was held in the afternoon; presentations were made to Mrs. Bonnell and to their four children. The farewell reception was held on Monday evening in the auditorium which was filled to capacity. Mr. J. T. Haig, M.L.A., presided, Mr. C. C. Stewart expressed the feelings of the congregation in an able address, and Mrs. N. J. Abbott, on behalf of the congregation, presented the retiring Pastor with a cabinet of silverware. Hearty tributes were extended to Mrs. Bonnell. Then those present filed past and personal good-byes were expressed. Dr. Bonnell and his family departed for New York City on Tuesday.

During his pastorate of five and one-half years, 1,122 persons were added to the communion roll, 508 by profession of faith and 614 on certificates from other churches. At his last communion service, April 14th, 1935, 1,140 people received the elements.

The period, October, 1929, to May, 1935, was that during which the world suffered one of its greatest depressions, and during which many people were caused financial loss and reduced incomes. But the increase in membership, the capacity and overflow attendances, and the sacrificial giving of the congregation, enabled the Deacons' Court to fulfil its obligations during the years of stress.

On Dr. Bonnell's departure the Presbytery of Winnipeg appointed Rev. Principal Mackay, D.D., Interim Moderator of the Session.

Rev. Douglas M. MacIntosh conducted both services on Sunday, June 2nd. During the other four Sundays of June the guest preacher was Rev. Ernest Marshall Howse, S.T.M., Ph.D., of Beverly Hills Presbyterian Church, California, U.S.A.

On July 7th and 14th, Rev. F. W. Lee, of Melita, Man., conducted the services, and on the 21st and 28th, Rev. Philip Barker, of Morden, Man. Rev. Dr. A. E. Armstrong, secretary of the Foreign Mission Board, preached at the evening service of August 4th, and Rev. John C. Matheson, of Honan, China, at the morning service of the 25th.

Rev. Principal John Mackay, D.D., conducted both services on September 8th, and Rev. Duncan McRae, of Shekkie, South China, on the 29th. Rev. Douglas M. MacIntosh conducted all other services during August, September and October 6th.

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On the evening of this date three members of Westminster Young Men's Club took part, the address being given by Mr. Cecil Broadhurst.

A congregational meeting was held on July 29th to consider the calling of a new minister to the pastorate. Rev. Principal Mackay presided, and Mr. William Tennent, Clerk of Session, was secretary. Mr. F. S. Harstone presented the report of the vacancy committee.

Rev. Robert Schofield moved a resolution that a call be issued to Rev. Dr. Ernest Marshall Howse, who had so pleased the congregation while guest preacher during June, and who was recommended by Rev. Principal Clarence Mackinnon. Mr. Stanley N. Jones seconded the resolution, and several members spoke. On the resolution being put to the meeting it was carried unanimously. The call was signed and issued, approved by the Presbytery and forwarded. Dr. Howse accepted and advised that he would arrive early in October.

The induction service took place on Friday evening, October 11th. Rev. W. Wyman, M.A., Ph.D., Chairman of Presbytery, presided and conducted the induction, Rev. W. E. Donnelly, B.A., B.D., of Young Church, preached the sermon, Rev. A. E. Kerr, M.A., B.D., of Augustine Church, addressed the people, and Rev. J. W. Aikens, D.D., of St. John's Church, the minister. Dr. Howse closed the meeting with the benediction.

Dr. Howse conducted his first services as Pastor on Sunday, October 13th, and his first service of Holy Communion on October 27th. A reception to Dr. and Mrs. Howse was held on Friday, November 8th; other guests were Rev. Principal John Mackay, Rev. W. E. Donnelly, of Young Church, and Rev. J. H. Slimon, of Broadway Baptist Church. A musical programme was rendered by Mr. Herbert Sadler and members of the choir, and refreshments were served.

The congregation was happy to welcome once more to the pulpit Rev. Principal Clarence Mackinnon at the morning service, November 3rd. At the evening service of December 29th, Rev. Prof. King Gordon preached.

During the fall it was found necessary to strengthen the foundation of the south wall of the main part of the church; the wall had been sinking, a condition quite common in Winnipeg during recent years; the cost was about \$2,600.00.

1936

Our late beloved sovereign, King George the Fifth, passed away at nearly midnight, January 20th. At the annual congregational meeting held the following evening the Pastor referred very simply and sincerely to his death. Dr. Howse said that the late King had commanded our unfeigned love and affection by the simple human qualities of an English gentleman—qualities that endeared him equally to those of low and high degree, to his own subjects, and those of many a foreign State. Victoria the Good—Edward the Peacemaker—George the Great—surely fitting titles for three gracious Sovereigns. The choir sang "Crossing the Bar"—the only item on the programme. The Pastor offered up prayer for the widowed Queen and the new Sovereign, King Edward the Eighth. On the following Sunday morning a memorial service was held when the Pastor and Rev. Dr. C. W. Gordon delivered memorial tributes to His late Majesty.

Rev. Frank Milligan, secretary of Christian Education for the United Church in Manitoba and Saskatchewan, preached at the morning service of January 12th. The guest preacher at the morning service of February 2nd, was Rev. Professor James S. Thomson, of Pine Hill Divinity Hall, Halifax. On Monday evening he delivered a lecture, "The New World Adventure," under the auspices of Westminster Young Men's Club. Professor Thomson had come to Winnipeg as the guest speaker at the Burns' Banquet of the Caledonian Society of Winnipeg on the previous Saturday night.

The Pastor exchanged pulpits with Rev. W. E. Donnelly, of Young Church, on Sunday morning, February 16th. The Faculty and Graduation Class of Wesley College were guests of the congregation at the morning service, March 22nd. The Pastor was one of the leaders at the Student Christian Movement Conference held at Robertson Camp, Gimli, Man., and was away for the week-end of April 26th.

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Rev. Dr. Duncan MacLeod, who had spent 20 years as a missionary in Formosa, and was home on furlough, and an old friend of many in the congregation, preached at the evening service of May 17th. The Pastor exchanged pulpits with Rev. J. Richmond Craig, of Grace Church, at the morning service of June 7th.

During the Pastor's summer vacation Rev. Douglas MacIntosh conducted the services of July 12th, 19th and 26th, and August 2nd, Rev. George F. Dyker, of Manitou, Man., on August 9th and 16th, and Rev. P. V. Samson, of Minnedosa, Man., on August 23rd and 30th and September 6th.

Before Rev. Mr. MacIntosh came as assistant minister in 1934, he had won a year's Travelling Scholarship. In 1935 he decided to postpone taking this and was engaged for another year. He preached his farewell sermons on August 2nd, and left to proceed later to Edinburgh, Scotland. The Session expressed their warm appreciation of his work during the previous two years, and wished him God speed and blessing for the future.

Rev. Dr. W. A. Visser't Hooft, of Geneva, Switzerland, secretary of the World Student Christian Movement, addressed the congregation at the evening service September 27th. Rev. Frank Milligan again conducted the evening service, October 11th; Mr. Milligan had become a member of Westminster the previous week.

Dr. Howse preached at the anniversary services at St. Paul's Church, Brandon, Man., on October 25th, and the minister of that church, Rev. H. E. D. Ashford, conducted both services in Westminster Church.

Rev. David Flemming, a well-known minister of Winnipeg and Manitoba, was engaged as assistant minister on October 28th, and entered upon his duties.

Commemoration Day services were conducted on November 8th. The Pastor preached in the morning; the evening service was under the auspices of Westminster Young Men's Club, and the Pastor presided. Dr. J. W. Daffoe and President Sidney E. Smith delivered addresses. During the social gathering following the service Mr. Alastair Stewart led a discussion on the subject of the addresses.

Rev. Dr. Harry Williams, Professor of Pathology, West China Union University, preached at the morning service of November 15th.

Eight members who had been elected were ordained into the Eldership of Westminster Church at the morning service, December 6th. Dr. Howse presided, and Rev. Principal J. H. Riddell delivered the Charge to the new Elders.

1937 to March 31st

With the passing of the old year the congregation discontinued the use of The Book of Praise and the books were removed from the pews and given over for the service of the Sunday School. During the closing weeks of 1936 members of the church subscribed some \$900.00 for new books. Eight-hundred copies of the Hymnary, the official book of praise of the United Church of Canada, and 40 copies with music for the choir, were purchased. These were used for the first time on January 3rd. At the morning service Dr. Howse based his sermon on the subject, "Psalms and Hymns and Spiritual Songs." On each of the Sunday evenings during January the Choir Leader, Mr. Herbert Sadler, conducted a twenty minute congregational rehearsal of new and unfamiliar hymns.

On January 10th, the Pastor exchanged pulpits with Rev. Dr. J. W. Aikens, of St. John's Church. Rev. Prof. King Gordon preached at the morning service of February 28th. On March 14th, the Pastor exchanged pulpits with Rev. W. E. Donnelly, of Young Church.

Easter Sunday, March 28th, was another memorable day in the annals of Westminster Church. Identical services were held at 9.15 and 11.15 o'clock in the morning with an overflow congregation; Dr. Howse conducted both services and also the usual evening one.

WESTMINSTER CHURCH DEACONS and TRUSTEES---April, 1937



Top Row: James A. Crowe, Wendell Norton, Giel W. Fisher, F. J. Dool, John Macgregor, G. Harvey, W. A. Bremer, Chas. Stratcliffe, R. T. Hodgson, A. R. R. Swan, R. M. Fisher, Prof. M. Hall, Mrs. A. McCallister, Mrs. D. Macdonald, Mrs. J. M. Linwood, Stewart Falconer, W. G. Kitchin, W. Forsyth.
 Front Row: Dr. J. F. Morrison, W. C. Scott, A. H. S. Murray, Rev. E. M. Howse, S.T.M., Ph.D., Wm. Herriot, Robt. Johnston, H. M. Paterson.
 Not in Photograph: Mrs. N. J. Abbott, John MacAulay, Dr. J. S. McIntosh, C. B. McLean, Dr. W. J. Macgavish, R. M. Millett, C. K. Newcombe, Mrs. H. Spurling, G. I. Wright, W. W. Wright, Isaac Pitblado, K.C., J.L.D.



Westminster During the Great War

By MR. WILLIAM TENNENT, Clerk of Session

THE annual report of the Session and Deacons' Court for the year 1914 referred to the outbreak of war, and then continued "Though far removed from the actual battle line, we are by no means immune from some of the natural consequences of the awful tragedy, and our hearts beat in deepest affection . . . for all we hold near and dear. . . . God alone knows what the future has in store. In the meantime, let us learn to face difficulties with cheerfulness and resourcefulness; to greet the unseen with a cheer, and to display, in fine, those qualities which today are being evidenced so grandly by our gallant troops upon the battlefields of France."

When that report was presented—January 19th, 1915—some of our men had already reached England, although only a few had reached the firing line, more were in training in Canada, and it was not yet realized what a long bitter struggle was to follow. But, within a few days our Canadian men reached the zone of fighting, and the long list of casualties commenced—killed-in-action, missing, prisoner in Germany, wounded, sick in hospital. Westminster men—and women—were amongst them, and the anxiety of the folks at home was intensified.

At the end of 1915 it was reported that 200 of our men were already at the front or in training. The number increased during 1916 to 310, and five nurses had joined the great sisterhood of mercy; at the end of 1917 this was further increased to 375.

During 1915 the names of several men and one woman were recorded as those whom "we have loved long since and lost awhile." Other names of loved ones were added during 1916, 1917 and 1918, until the list of those who had suffered the supreme sacrifice had reached a total of 70.

Then, on November 11th, 1918, came victory and the long-hoped-for end of the war, but it was some months before the troops were returned to Canada. Four hundred and fifty men and seven women had gone forth from Westminster Church; 90 of these had been from the Sunday School—officers, teachers and scholars; of the latter many had reached military age only during the long struggle and went forward in the bloom of youth. Thirty-two men and one woman had been decorated for gallant conduct.

It is fitting to repeat here an excerpt from the report of the Session and Deacons' Court for 1918. In referring to the close of the war the report read: "And even before we expected there came

"Just a flash beneath the billows, and a quiver in the air;
There was not a land but felt it, and not a heart but stirred.
And not a home but quivered with the joy and with the pain;
There were memories in the message—memories of the men who died."

During the last two months of the war, and for a time afterward, Winnipeg, in common with other parts of the world, was ravaged by a virulent influenza epidemic, and Westminster people suffered their full share.

The period of war and epidemic were dark days for those at home—an extended experience of anxiety, suffering and sorrow, lightened only and made bearable by the loving sympathy and brotherly devotion of our members—one to another and to God. This was true especially of our Pastor and his good wife—their own anxiety, and later their own sorrow, only intensified their sympathy and devotion to others. Day after day, tired in body, jaded in mind, weary in spirit, without ministerial or secretarial assistance, but depending on God's help, Dr. Christie sought out those in need, and gave inspiration to many who were sorely afflicted. We remember him and Mrs. Christie with the greatest admiration and affection, and we thank God that they were so wonderfully sustained. They will be long remembered for their work during those dark days.

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We think also of the ladies and their activities in war work—their work and influence is immeasurable. It is a great story—too long to repeat here. But, for those who wish to ascertain what a group of faithful women can accomplish, a perusal of the annual reports is commended.

Late in 1917 Mr. J. D. Duthie executed an artistic Roll of Honour which was installed in the vestibule of the Church. This was a preliminary roll of those who had joined the colours up to October 31st, 1917 and embodied 392 names. This roll is still a valued possession of the Church, and is preserved in the club room.

In 1919 the Ladies' Society undertook to provide a suitable permanent Roll of Honour. A number of designs were submitted, and that prepared by Mr. Edward du Bois was selected. The work was completed in 1920, and the rolls were placed in the Church, one on the south wall and one on the north—this splendid and lasting evidence of appreciation of our soldiers who served in the war has won the approval of the congregation.

The question of a lasting memorial to those who had sacrificed their lives received long and careful consideration. The proposals included a set of chimes in the tower, tablets with ornamental lights on the stone parapets of the front approach steps, and an endowment fund for a Westminster Memorial Scholarship. The final decision was in favor of a memorial tablet.

An artistic bronze tablet, with the names of sixty-nine men and one woman inscribed thereon, was erected on the east wall of the vestibule between the two entrance doors.

The service of unveiling and dedication of the Memorial took place on Sunday, February 4th, 1923. The order of service included: Responsive Reading, Psalm 124; Lesson, Hebrews 11:32-40; Hymns, "O God Our Help in Ages Past," "How Bright These Glorious Spirits Shine," "For All the Saints"; Solos, "Be Thou Faithful Unto Death," "In Flanders' Fields." Dr. Christie's sermon was on the text, "These Died in Faith." The Lament, "The Flowers of the Forest," was played on the bagpipes, and the "Last Post" was sounded.

A suitable table and a flower vase were presented by Mrs. W. H. Collum, and a light reflector by Mr. F. S. Harstone, as part of the memorial.

Backward we look, O God of all our days,
Guard of our youth, and Guide o'er all our ways;
For life, for love, for health, for work, for food,
Lord of our lives, we sing our gratitude.

Inward we look and marvel at Thy power,
Christ of our souls who savest hour by hour;
For joyful hearts, for every righteous mood,
Lord of our lives, we sing our gratitude.

Forward we look, nor fear what waiteth there;
Onward we move, relying on Thy care;
Knowing Thy grace o'er us and ours shall brood,
Lord of our lives, we sing our gratitude.

Upward we look, where march the stars and sun,
Upward we reach, whose lives are but begun;
Upward and wait, Thy mercies, O how good!
Upward and sing, O Lord, our gratitude

ROBERT FREEMAN.

Westminster Church Buildings

By MR. J. H. G. RUSSELL, Architect

The Old Church

THE building was designed and the plans were prepared by Mr. George Browne, Architect, of Winnipeg, who also superintended its erection. Construction was commenced during the fall of 1893, and completed in August, 1894.

It had a touch of Romanesque in its design. The walls were built of stone and brick. The plan of the auditorium was one much in vogue at the time of erection, the pulpit being in one corner with the aisles radiating from the platform to the outside walls. The auditorium and gallery had a seating capacity of about nine hundred. There was a full basement—and fitted up for Sabbath School work with class rooms, library, parlor, etc., the necessary space being reserved for the heating plant and fuel.

While this building had a somewhat checkered career after the congregation moved out it is pleasing to know that it is again being used as a place of public worship.

The New Church

Construction of this building was commenced during the late summer of 1910, continued through 1911, and completed in June, 1912.

The building is Gothic in design, the exterior being of Tyndall limestone with its variegated shades. The front faces eastward to Maryland Street, and the main entrance is approached by a wide easy flight of stone steps flanked by stone parapets. The double entrance in the centre of the front is flanked by two towers, the main one at the south-east corner being 115 feet high and the smaller one at the north-east corner 87 feet—"The Towers of Westminster." Above the entrances in the centre of the main gable is a large rose window, fourteen feet in diameter, with leaded varied colored glass.

The vestibule is sixteen feet wide and extends across the building. Into this is another entrance from the Westminster Avenue side, and at each end is a stairway leading to the gallery.

The auditorium is oblong, but the corners are inset, thus forming the transepts and giving slightly the form of a cross. The roof and ceiling are carried on steel trusses, giving an uninterrupted view between all points. The only posts are four short slender ones, near the rear, supporting the gallery. A gallery extends across the east end of the auditorium. The combined seating capacity is about 1,250. The acoustic properties are excellent.

Behind the pulpit platform is the choir gallery and the three-manual pipe organ which cost \$10,500.00 and is one of the finest in Canada.

The leaded-light art-glass symbolical windows are very fine. The two large ones, one each on the north and south sides, are five panels wide in mullion frames, 16 feet wide and 24 feet high. The woodwork throughout is quartered white oak.

At the rear, siding on Westminster Avenue, is the annex with three floors, all used for the church's activities. In the basement are large club room, gymnasium, kitchen, cloak room, shower baths with hot and cold water, and toilets. On the ground floor are lecture room, primary class room, ladies' parlor with kitchenette, minister's vestry and study, choir vestries, and toilets. On the second floor are large Sunday school room with rolling wooden partitions to form individual classrooms, library, assistant-minister's vestry, and secretarial room. On the third

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floor is the church caretaker's suite with large living-room, kitchen, bedroom and bathroom, all well lighted, and having access to a flat roof. The basement kitchen is fitted with all necessary cupboards, sinks and a dumb waiter to the ground floor, and has a separate service entrance. The club room has an open fireplace. This building is finished throughout in hardwood.

The entire building is steam heated, and has a complete ventilating system supplying fresh washed air, heated in the winter season and cooled in the summer. The system will change the air in the auditorium and other large rooms four times an hour.

A transmitter and amplifier system was installed so that the services in the auditorium can be heard by overflow gatherings in the lecture hall and Sunday School room.

The entrance doors provide ample means of ingress and egress; actual tests show that capacity audiences in the auditorium are dispersed in the ordinary way easily in four and one-half minutes.

Some idea of the size and scale may be realized from the following dimensions:

Total length of building proper	212 feet
Length of auditorium at gallery	101 feet
Maximum width at transepts	85 feet
Width of auditorium	64 feet
Width at transepts	82 feet
Height of ceiling of auditorium	42½ feet

The contractors for the construction were:

Saul and Irish Limited	General Contract
John Plaxton Company Limited	Plumbing and Heating
C. C. Young Company Limited	Ventilation
Mr. Robert Crawford	Painting and Glazing
Luxfer Prism Company	Leaded Glass Windows
Globe Furniture Company Limited	Pews
Casavant Brothers	Pipe Organ

Note:—Mr. J. H. G. Russell, the writer of this article, was a clerk in the office of Mr. George Browne, and had something to do with the plans and construction of the old church. In 1910 he was engaged as the architect of the new church. He designed the building, prepared the plans and specifications, and superintended the construction. During the intervening years he has been the advising architect whenever any alterations or repairs have been necessary. Great credit is due to Mr. Russell for the fine building—one of the finest in Canada—which has been the home of the congregation for the past twenty-five years.

“A wise nation preserves its records, gathers up its muniments, decorates the tombs of its illustrious dead, repairs its great public structures and fosters national pride and love of country by perpetual references to the sacrifices and glories of the past.”

JOHN HOWE.

The Church Session

List of Elders During Forty-four Years

W. D. Russell	1893 to 1900	Removed to California.
J. S. Gray, M.D.	1893 to 1916	Deceased.
Herbert Crowe	1893 to 1898	Removed to New York.
Walter Pulford	1893 to 1901	Removed to another part of the city. Since deceased.
Hon. Colin H. Campbell, K.C., M.P.P.	1893 to 1914	Deceased.
Colonel J. B. Mitchell	1893 to 1925	Retired.
A. D. Mackay	1896 to 1900	Removed to California.
John Norris	1896 to 1898	Removed to Vancouver. Since de- ceased.
John Coltart	1896 to 1914	Removed to Winkler. Still there.
T. D. Patton	1896 to 1901	Removed to Calcutta, India.
G. R. Crowe	1900 to 1924	Deceased.
John C. Saul	1900 to 1901	Removed to Toronto. Still there.
Robert Fairley	1900 to 1901	Removed to Ontario.
A. D. Mackay	1905 to 1916	Deceased.
F. S. Harston	1905 to date	
Angus Browne	1905 to 1922	Deceased.
James Stuart	1905 to 1914	Removed to another part of the city. Since deceased.
Captain D. McIntosh	1905 to 1907	Removed to Victoria, B.C. Since de- ceased.
Hon. David Laird	1905 to 1910	Removed to Ottawa, Ont. Since de- ceased.
W. H. Irwin	1905 to 1910	Resigned.
Rev. Dr. J. Dick Fleming	1907 to date	
Rev. E. J. Shaw	1907 to 1917	Removed to U.S.A. Since deceased.
S. A. McKeague, M.D.	1907 to date	
J. R. Galbraith	1907 to 1922	Removed to Ontario. Since deceased.
Captain C. N. Mitchell	1907 to 1924	Removed to Vancouver. Still there.
John Bellingham	1907 to 1910	Resigned.
Herbert Crowe	1907 to 1910	Removed to U.S.A. Since deceased.
A. G. Buckham	1907 to 1929	Deceased.
W. A. Bartram	1912 to 1924	Removed to U.S.A. Deceased in Win- nipeg, 1937.
J. W. Kelly	1912 to 1924	Removed to Vancouver. Deceased 1936.
W. J. Mundell	1912 to date	
John McMillan	1912 to 1915	Removed to Montreal. Deceased 1935.
Rev. R. J. Macpherson	1912 to 1929	Deceased.
Alexander McIntyre	1912 to 1928	Deceased.
T. D. Patton	1912 to 1922	Removed to Toronto. Still there.
Professor G. A. Sproule	1912 to 1936	Deceased.
C. C. Stewart	1915 to date	
F. D. Cockburn	1915 to date	
J. W. T. Dickson	1915 to date	
J. D. Conklin	1915 to 1925	Deceased.
William Tennent	1915 to date	
George Anderson	1915 to 1925	Retired.
H. S. Duncan	1915 to date	
Alexander Adams	1917 to date	
A. C. McColl	1917 to 1933	Deceased.
H. W. Watson	1917 to 1924	Removed to Wilkie, Sask.
W. F. Loucks	1917 to date	
G. G. Richardson	1917 to date	
James Love	1921 to 1930	Resigned. Since deceased.
A. M. L. Long	1921 to 1925	Retired.

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Lt. Col. J. D. Sinclair	1921 to date	
Captain E. J. Thomas	1921 to date	
Captain Wilson Smith	1921 to date	
J. L. Macdonald	1921 to date	
Rev. Robert Schofield	1921 to date	
W. J. Macdonald	1923 to date	
R. D. Macfarlane	1923 to date	
B. V. Richardson	1923 to 1924	Removed to St. Vital.
John Horn	1923 to date	
D. B. Huggins	1923 to date	
F. B. Thompson	1923 to date	
F. J. Mooney	1923 to date	
W. B. Ritchie	1926 to 1927	Removed to Ontario.
E. K. Marshall	1926 to date	
W. R. Donald	1928 to date	
Alexander Gordon	1928 to date	
F. B. Hamilton	1928 to date	
W. L. Hamilton	1928 to 1933	Deceased.
David Macdonald	1928 to date	
Arch. McGillivray	1928 to 1936	Deceased.
J. R. Major	1928 to date	
Rev. W. M. Omand	1928 to date	
D. E. Tweedie	1928 to date	
P. C. Shepherd	1931 to date	
Hon. Senator J. T. Haig	1931 to date	
A. J. Fraser, M.D.	1931 to date	
R. B. MacInnes	1931 to date	
R. J. D. Gibb	1931 to date	
R. E. Monteith, M.D.	1931 to date	
Rev. Arthur Smith	1931 to 1934	Resigned.
David Dick	1931 to date	
T. W. Lowe	1931 to date	
Dr. E. Roy Bier	1931 to date	
Stanley N. Jones	1931 to date	
George D. Simpson	1931 to date	

Elected November 22nd, 1936

Joseph Arthur
Dr. H. F. Christie
David L. Howard
Andrew L. Lowe
A. Leishman, M.D.
Dr. A. Clare McInnes

Donald F. McIntyre, M.D.
Rev. Frank Milligan
J. C. Riddell
A. W. Robinson
President Sidney E. Smith
Alexander Stewart

During the forty-four years of the church's existence there have been only two Clerks of Session. Mr. (later Colonel) J. B. Mitchell was clerk from 1893 to 1916 when he proceeded overseas with his battalion. During his absence Mr. William Tennent was acting clerk. On his return Colonel Mitchell continued on military and other public service, and Mr. Tennent acted as associate clerk. Colonel Mitchell resigned in January, 1921, and Mr. Tennent has been Clerk of Session since that time.

The first Session, in 1893, was composed of Messrs. W. D. Russell, J. S. Gray, M.D., Herbert Crowe, Walter Pulford, Colin H. Campbell and J. B. Mitchell. At the date of the opening of the new church, June, 1912, it was composed of Messrs. Hon. Colin H. Campbell, K.C., M.P.P., J. S. Gray, M.D., Major J. B. Mitchell, John Coltart, G. R. Crowe, A. D. Mackay, F. S. Harstone, Angus Browne, James Stuart, Rev. Prof. J. Dick Fleming, Rev. E. J. Shaw, S. A. McKeague, M.D., J. R. Galbraith, Captain C. N. Mitchell and A. G. Buckham.

Fifty-four Elders now constitute the Session. The Pastor is always Moderator of Session.

The Deacons' Court

THE Court is comprised of all the members of the Session, who are elected for life, and the Deacons, who are elected at the annual congregational meetings for periods of three years, one-third retiring each year. The Deacons do not meet separately, but always as part of the Court, and all committees are composed of Elders and Deacons. Only men were members until 1921; since then a number of women have served also. Many have served on the Court during the forty-four years of the church's history, and it would take several pages to name them; many of the past, and of those of the present, have many years of service to their credit.

The first body of Deacons, in January, 1893, numbered six; the numbers were increased from time to time until now there are thirty-three; these together with the fifty-four elders form the present governing body of eighty-seven, of which five are women.

There have been only five Clerks of Deacons' Court

Mr. J. B. Mitchell (later Colonel)	1893 to 1912
Mr. Alexander McIntyre	1913 to 1916
Mr. C. C. Stewart	1917 to 1920
Mr. W. Gordon Fraser	1921 to 1929
Captain E. J. Thomas	1930 to 1937

There have been only three Treasurers

Mr. W. J. Ptolemy	1893 to 1912
Mr. John Macgregor	1913 to 1923
Mr. P. C. Shepherd	1924 to 1937

The following served as Assistant Treasurer

Mr. John A. Logan	1902 to 1906
Mr. George H. Anderson	1907 to 1914
Dr. J. R. Hitchings	1915
Mr. W. A. Bartram	1916
Mr. James Love	1917 to 1918
Mr. P. C. Shepherd	1919 to 1923
Captain Wilson Smith	1924 to 1937

Mr. Angus Browne served as envelope secretary from the organization in January, 1893, until February, 1916, a period of twenty-three years; previously he had filled the same position in the St. Andrew's Church for several years, and, consequently had over thirty years of energetic and faithful service to his credit.

During the succeeding ten years the position was held by Messrs. A. H. S. Murray, J. W. T. Dickson, James W. Alves and James Love. Mr. William Tennent has been envelope secretary since February, 1927.

The finance committee is the most important committee of the Court. Owing to its continuous responsibility for the financing of the church and its missions and benevolent funds its membership has also been to a great extent continuous, and its chairman even more so. During the early years several men were chairmen, but during most of the years to 1907 Mr. G. R. Crowe was at the head. Then Mr. P. C. McIntyre was chairman from 1908 to 1917, and was succeeded by Mr. John Macgregor from 1918 to October, 1930. Mr. P. C. Shepherd followed until February, 1936, and Captain Wilson Smith succeeded.

There are three other standing committees—Missionary, Rooms, and Music—each with its responsibilities and well manned.

The first body of Deacons, in 1893, was composed of Messrs. Angus Browne, W. J. Ptolemy, R. H. Shanks, Donald Bruce, Daniel Hope and William Brydon.

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When the new church was opened in 1912 the Deacons were Messrs. George H. Anderson, W. A. Bartram, S. M. Battram, John Gibb, E. F. Hutchings, J. G. Harvey, J. W. Kelly, A. C. McColl, Dr. McLennan, A. H. S. Murray, W. J. Ptolemy, W. N. Rennie.

The Deacons in 1937 are:

Mrs. N. J. Abbott
W. A. Bremer
F. J. Dool
Stewart Falconer
R. M. Fisher
G. W. Fisher
Charles Forsyth
Prof. N. M. Hall
G. Harvey
W. Herriott
R. F. Hodgson
Robert Johnston

W. A. Kotchapaw
Mrs. J. M. Linwood
John MacAulay
John Macgregor
Dr. W. J. Mactavish
Mrs. David Macdonald
Mrs. Arch. McGillivray
Dr. J. S. McInnes
C. R. McLean
R. M. Millett
Dr. J. F. Morrison
A. H. S. Murray

Major C. K. Newcombe
Wendell Norton
H. M. Paterson
Dr. R. Rennie Swan
Mrs. H. Sparling
W. M. Scott
Charles Strathdee
G. L. Wright
W. W. Wright
J. E. Yarnell

The Pastor is always Moderator of the Deacons' Court.

The Board of Trustees

THE Trustees are the legal representatives of the congregation. The board consists of three members who are elected by the congregation. The first board was elected on August 9th, 1893—Messrs. P. C. McIntyre, Isaac Pitblado and James Taylor.

Mr. (later Dr.) Pitblado has continued through the full forty-four years. Mr. Taylor left the city in 1900, and was succeeded by Mr. R. H. Shanks in January, 1901. He resigned in 1910, and was replaced in January, 1911, by Mr. William Brydon. Mr. McIntyre died in 1920, and was succeeded in January, 1921, by Mr. F. S. Harstone. Mr. Brydon died in 1930 and was succeeded by Captain James A. Crowe.

The board is now comprised of Mr. Isaac Pitblado, K.C., LL.D., Mr. F. S. Harstone, and Captain James A. Crowe.

Braving the wilds all unexplored.
Dreamers of dreams and pioneers.
Wielding the sickle, goad and sword.
They marched with the sun to the last
frontiers.
God of the valiant, grant that we,
Their sons, do follow valiantly!

Fair knights of justice and of good.
They gave to evil battle gage;
Bearing their souls in rectitude.
They left a goodly heritage.
God of the righteous, grant that we,
Their sons, do follow righteously!

Guards of the sacred altar flame.
Bringers of learning and of faith.
They lumined life in the Blessed Name
And hope they flared in the day of death.
God of the faithful, grant that we,
Their sons, do follow faithfully!

Theirs was the Presence ever sure,
Theirs was the all abounding grace.
Theirs was the passion ever pure
To honor the Lord in all their ways.
God of the Christlike, grant that we
Do follow, follow worthily!

—Robert Freeman.

WESTMINSTER'S FIVE PASTORS



REV. C. B. PITBLADO, D.D.

REV. J. S. BONNELL, B.D., D.D.

REV. DAVID CHRISTIE, M.A., D.D.

REV. PRINCIPAL CLARENCE MACKINNON, D.D.

REV. ERNEST MARSHALL HOWSE, S.T.M., PH.D.

Rev. Charles Bruce Pitblado, D.D.

CHARLES BRUCE PITBLADO was born in Dunfermline, Scotland, on the 17th of July, 1836, and received his early education in that town. When he was 14 years of age his parents brought him to the New World, and the family settled in Truro, Nova Scotia. His father was a contractor on the Intercolonial Railway and was killed by a blast of dynamite when Charles Bruce was only 16 years of age, leaving him the eldest of a family of ten children with a widowed mother. The boy took up and put through his father's contract. After some years spent in successful railroad contracting he was induced by Mr. Adams G. Archibald (afterwards Lieutenant-Governor of Manitoba) to enter his law office, and after having studied law for some time, he decided to go into the ministry. He was educated at the Normal School, Truro, and afterwards at the Free Church College, Halifax, and finally at the Presbyterian Seminary, Truro. He completed his theological course in 1865, and immediately had the choice of three calls for congregations. He accepted that from St. Mary's, Nova Scotia, where he labored with pronounced success for six and a half years. Then he went to Chalmers Church, Halifax, where he ministered for about ten years. In 1865 he married Sophia Christie, a brilliant young daughter of one of Truro's most prominent families. He first came to Western Canada on a holiday trip, in 1880, prior to the building of the Canadian Pacific Railway, and made a long journey over the western prairies by buckboard. Subsequently he received a call to St. Andrew's Church, Winnipeg, then newly organized, and became its Pastor November 20th, 1881—early in boom days. He first preached in the old Court House next to the present Royal Bank of Canada building on Main Street. Then the congregation built as its temporary home, Selkirk Hall, on Logan Avenue. In seven years he received into the communion of the church 1,300 members. In 1889, owing to failing health, he accepted a call from the sunny south—to Calvary Church, San Francisco, California, then one of the largest Presbyterian Churches in America, and afterwards owing to continued failing health, went to the First Presbyterian Church, Santa Rosa, California. When Westminster Church was organized in 1893, Dr. Pitblado received a unanimous call and came back to Winnipeg as its first Pastor. He was, accordingly, the first Pastor of two churches in Winnipeg, namely, St. Andrew's Church and subsequently Westminster Church until 1904, when he resigned and became "Pastor emeritus." He always took an active part in educational work, and while in Nova Scotia, was for many years chairman of the Committee on Education of the Presbyterian Synod of the Maritime Provinces. In Manitoba he was for many years a member of the Provincial Advisory Board of Education, and a member of the University Council, as well as a lecturer in Manitoba College.

In 1885 he served in the Riel Rebellion as Chaplain of the 66th Halifax Battalion and accompanied Captain Young and the guard which brought Riel after he was captured from Batoche to Regina, where Riel was lodged in jail. He was subsequently one of the witnesses at the Riel trial.

He was one of the pioneer ministers in Western Canada and his sturdy Christianity and powerful preaching played an important part in the early life of the West.

Following his retirement Dr. Pitblado spent part of each year in California and part in Winnipeg. He preached a number of times in Westminster Church and in other city churches. Latterly, ill-health kept him in California.

He died at Oakland, California, on April 21st, 1913. The Manitoba Free Press of April 22nd reported his death, and published an extended story of his life, an editorial comment, and a tribute by Rev. David Christie. The morning service at Westminster Church on April 27th was devoted "In Memoriam" and conducted by the Pastor who delivered a touching tribute. The funeral service was held in the church on Monday, April 28th. Rev. Dr. Duval, Rev. Dr. Sinclair, Rev. Dr. Wilson and the Pastor each took part. The pallbearers were Messrs. P. C. McIntyre, G. R. Crowe, Angus Browne, Dr. J. S. Gray, Lt.-Col. J. B. Mitchell. The interment was at Elmwood Cemetery.

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Rev. R. G. McBeth, D.D., an old Kildonan boy, who knew Dr. Pitblado intimately for a long period, had this to say about him:

"As a preacher, the Rev. Mr. Pitblado was fervid, intense, and, in the best sense, emotional. He was a wonderful master of epigram and antithesis, so that many a subject otherwise dark and difficult to understand was lit up by the fire of these figures of speech. He, like most men of his temperament, had his moods, but, taking him one day and another, he was a great preacher.

"In his ministry, Mr. Pitblado emphasized stewardship with wonderful success. One of the nation builders of the West was this sturdy, honest, intense, and sincere man. Many are today better equipped for their life work because of his burning, courageous and proficient evangelism."

The Halifax Herald, upon Dr. Pitblado's death said:

"In the death of C. B. Pitblado, for he was plain 'C.B.' when Nova Scotians knew him at his best, the Presbyterian Church loses a man who was a strong defender of the faith and a preacher of native worth and fire, direct, appealing and convincing. He had a vivid style and no ministry can be remembered with greater love and affectionate regard by those who enjoyed and benefitted by it than that of Mr. Pitblado in Nova Scotia. He came to Halifax from Glenelg about 33 years ago, taking up the ministry of Chalmers Church when that congregation was not by any means strong. Soon he reorganized it by the force of his executive ability, and under his pastorate the congregation became noted for its liberality, while his preaching soon was the means of filling every pew. Mr. Pitblado became a power in Halifax and the results of his work remain to this day.

"Not only as a preacher and churchworker was Mr. Pitblado great. He was a patriotic Canadian who, thirty years ago, fully appreciated the magnificent heritage we had in this Canada of ours and with a seer's eye he realized the coming greatness of the broad expanses of the Dominion from ocean to ocean. His Thanksgiving sermons, dwelling on Canada and our responsibilities as stewards of its vast resources, were inspiring, and there are many men in Halifax who cannot forget them.

"As a man, Mr. Pitblado was leal and true—kind, sympathetic, magnetic and hospitable. He had a power over the young for their lasting good and the day that he left Halifax for the West—called there by its great lure and the possibility of still greater efforts in the cause he held so dear—was one of sorrow to many who stayed East. But it was the gain of the West and for the common good of Canada. The world is the better because such a man as C. B. Pitblado lived in it and Canada's national and religious life is the richer on account of his labors."

The tribute of Rev. Dr. David Christie, Pastor of Westminster Church:

"The news of Dr. Pitblado's death will strike sorrow into very many Winnipeg homes, and especially into the families of Westminster congregation. He has been a man greatly honoured and beloved. During the past year or two when he appeared in the pulpit, he spoke in accents of tenderness and referred to the approaching end of his earthly journey with a pathos that deeply moved the congregation. Dr. Pitblado was a striking personality.

"He was a man of intellectual distinction. His was not the echo mind. He thought his own way through the thicket of life's problems and what he said was said deliberately and came clean-cut like new coins from the mint of an active intellect. Even when he was an old man in his 70's there was nothing stale about either his ideas or his expressions—he was always fresh and crisp and final.

"He was a man of moral distinction. In most men some moral muscle is flabby. In the case of Dr. Pitblado one instinctively felt that whatever secrets of his life might be divulged we might learn more of his hidden troubles but never more of hidden weakness. His moral carriage was always that of a man who was sound at the core. This accounted for the sureness and clarity of his ethical pronouncements and the decided line he took in dealing with moral questions in the civic life of Winnipeg.

"He was a man of spiritual distinction. This was largely due to his intimate knowledge of the Bible. He was saturated with the spirit of holy scripture and to this he owed his sense of spiritual values. His religion was not petrified nor ecclesiastical but living and ever adjusting itself to the new environment of modern thought.

"But it was as a preacher that he was seen at his best. These qualities were united in a personality that glowed with a passion for righteousness and poured itself forth with rare oratorical power. In his ministry in Winnipeg he moulded the character because he had captured the love and esteem of a large number of the city's strong men. Few men have enjoyed such unswerving devotion as Dr. Pitblado has received from the men and women who called him to be the first minister of Westminster Church. They bear his marked impress and the congregation is his monument."

A tablet was erected in Westminster Church in memory of Dr. Pitblado, and also one in St. Andrew's Church, Elgin Avenue.

A printed copy of Dr. Pitblado's two farewell addresses when he left St. Andrew's Church in 1889 can be seen in the church vestry, also a copy of two sermons prepared for Westminster Church. One of these was delivered on June 9th, 1912, as a farewell to the first church building, and the other was prepared for the opening of the new church but was never delivered owing to ill-health.

Westminster Church

From May, 1905, to August, 1909

By REV. PRINCIPAL CLARENCE MACKINNON, D.D.

TO MANY of us who were ministers in the old Presbyterian Church in Eastern Canada the year 1903 was a very memorable one. With an audacity born of these optimistic times the General Assembly had decided to hold its annual sessions for that year in the City of Vancouver. It was an act of almost reckless faith; for the careful-Presbyterians paid no travelling expenses and the distance was far. Who would go? But faith was justified. The West in those halcyon days held the whole Dominion under its spell. The railways generously met the situation—Sydney to Vancouver and return, \$90.00. Further, the C.P.R. provided from Montreal a special train that would "lay up" on Sundays, and, on other lawful days, be at the disposal of the ministers whenever they could be found to be unanimous. It was a lovely morning when this long train emerged from the wilderness of rock and muskeg and made its way in the bright summer sunshine under cloudless skies through verdant poplar groves on to the green expanse of the illimitable prairie and then across the quiet waters of the Red River into the busy, happy buoyant streets of the Winnipeg of those days. Everything was in commotion, everything was new and in a hurry. Portage Avenue was as yet unpaved. A wooden sidewalk led from Main Street to the Clarendon, the "Fort Garry" of those days. From the upper rooms the eye wandered over endless green that stretched to the horizon. That was the West, as it first met our eager gaze, and the impression was never effaced. This ministerial admiration was not without its compensating reward, for was not a casual spectator on the station platform heard to remark, as he watched the reverent countenances of the brethren descending in their dusty garments: "They seem to be sending out a better class of immigrant than formerly?"

Two years later the call came to me while in St. Andrew's Church, Sydney, N.S., and it was impossible to refuse. The delegation that came so far East to press the call, Capt. C. N. Mitchell and Mr. J. R. Galbraith, must have thought it difficult even to hesitate, for they visited Nova Scotia in the wildest winter weather it had known for many a season. Their train was stalled, and buried so completely that it was rumored that a farmer had driven a load of hay over the top of it. The call could not be immediately accepted as an evangelistic movement was under way in the Cape Breton Church at that time, but when the spring came in 1905 the release was possible and the new minister was inducted into Westminster in the month of May, 1905.

Winnipeg was at that time like a funnel through which vast hordes of newcomers were pouring on to the welcoming prairie. Many stayed in the city, some permanently, some for a time. Westminster was strategically situated, and captured its quota of the vagrant throng. The membership mounted rapidly. In December, 1904, it had been 321; in 1905 it became 428; in 1906 it increased to 630; in 1907 to 856; in 1908 to 953, the latest figures before the pastorate terminated. Among the attractive features that helped to draw wandering feet to this fold was an extraordinary animation among the young people of the church. Large after-meetings were held on Sunday night. The social side of life was vigorously organized. The newcomer was met and welcomed. Picnics, socials, followed each other in quick succession. Inter-church debates enlivened the winter months, and athletic sports the summer. On a shelf in my library, as I write, there reposes a football showing the marks of years as well as of the battle-field, where the last fierce contest was won with the letters inscribed, "Westminster." The music of the church was very bright under the leadership of Prof. Warrington, and many a lonesome stranger, who had dropped in casually, went away encouraged and rejoicing to feel that there was one spot where he could forget his cares. Indeed many years afterwards, when on a visit to Winnipeg, a gentleman, a French Canadian, stopped me on the

street to tell me how, when he and his wife were very lonely on their first arrival in the city, they had strayed into Westminster Church on a Sunday evening and how grateful they were for the happy human fellowship they found there.

During the brief pastorate there were both a "depression" and a "revival," the economic "depression" came and went swiftly, though not without leaving a sobering trail behind. The revival was under the inspiration of Dr. Wilbur Chapman and was productive of much permanent good. At that time there were on the Deacons' Court, as there have ever been, men of extraordinary strength and judgment, who were whole-hearted in their devotion to the work of the church and to the service of our Lord. They were still near enough to the privations of pioneering days to have these spiritual ties augmented by friendships and memories that knit them into a very close fraternity. They formed the "core" of the congregation, and their monthly meetings were not only very pleasant gatherings, but real centres of generating power. Similar also was the case with the ladies of the church. They too had been enured to difficult tasks and exacting demands, but met them with the same calm efficiency. They shewed extraordinary skill and assiduity in absorbing the newcomers.

It was during this pastorate that the joint committee of the Presbyterian, Methodist and Congregational Churches had completed their first draft of what was to be the future basis of Union, and the event was celebrated in Westminster in a historic way. When Dr. Patrick, the convener of the Presbyterian section had returned from Toronto, he delivered, on the following Sunday night to a packed congregation, an elaborate exposition of the findings, which was published verbatim in the daily press, filling several columns, and was really the first public and authoritative statement on the movement.

In the spring of 1909, a call came from the Board of the Presbyterian Theological College, Halifax, N.S., to the principalship, which, after much searching of heart and many misgivings, was accepted. And so terminated a pastorate that to the minister had proven to be one of the most delightful experiences in his life, and enriched him with a circle of tried and valuable friends.

Rev. Principal Clarence Mackinnon, D.D.

CLARENCE MACKINNON was born at Hopewell, Pictou County, Nova Scotia, on March 12th, 1868, the son of Rev. John and Margaret Mackinnon. He received his first education in the village school, but in 1876 his father was called to Georgetown, P.E.I., where he was Pastor of an extensive congregation, including Cardigan and Montague, for five years. In 1881 he took the family on a visit to Scotland, where his wife had been born. They sailed on a lumber laden brigantine, "The Ethel Blanche," of 399 tons, and took twenty-eight days for the voyage, arriving in London. While in Edinburgh, Mr. Mackinnon received a call to Nigg, in Ross-shire, and officiated there as the Free Church minister until his death on July 28th, 1888. Clarence was educated at George Watson's College, Edinburgh, where he won first prize in Mathematics, and afterwards at Tain Academy, where he was awarded the medal in the same subject. In 1885 he matriculated at Edinburgh University, obtaining his M.A. in 1889. He then entered the New College, at that time under the Free Church, to pursue his theological studies, winning the second highest scholarship in the entrance examination, first prize in the tutorial Hebrew class, and the Macfie prize in Natural Science, and in 1894 his B.D. degree. For two summers he had served on a mission field at Westchester, in Nova Scotia, returning each autumn to Edinburgh. In 1892 he was ordained at River Hebert, Cumberland County, Nova Scotia, and after a final winter in Edinburgh, inducted into the church at Middle Stewiacke in July, 1894. Two years later Brookfield was added and he was inducted again into the united congregation. On October 6th, 1896, he was married to Mary Mackintosh, daughter of Rev. Alex. Mackintosh, of Paisley, and sister of Prof. H. R. Mackintosh, who became one of the distinguished theologians of Scotland and was subsequently Moderator of the Church of Scotland. After two happy years



1892

1937

MRS. C. B. PITBLADO
MRS. J. S. BONNELL

MRS. DAVID CHRISTIE

MRS. CLARENCE MACKINNON
MRS. E. M. HOWSE



1. *... ..*
 2. *... ..*

WESTMINSTER CHURCH

he was called to Park Street Church, Halifax, N.S., and in 1902 to St. Andrew's Church, Sydney, Cape Breton, where the steel industry had just been established and the city was in the whirl of an unprecedented boom. Religious life was very much alive and the audiences taxed the capacity of the building. When the inevitable depression came, a notable revival broke out that had a lasting effect on his ministry. In 1903 he and Prof. Walter Murray, afterwards the famous organizer and president of Saskatchewan University, crossed the Dominion together as delegates to the first General Assembly of the Presbyterian Church ever held on the Pacific Coast. The impressions of that journey were memorable. Two years later, in 1905, he was called to Westminster Church, Winnipeg, lately left vacant by the resignation of Dr. Pitblado, an eminent Nova Scotia preacher. The congregation then worshipped in the somewhat cramped edifice at the corner of Hargrave and Notre Dame. Several approaches had been made to him and in the winter of 1909 he received a call to St. James' Church, Toronto, which he did not see his way to accept. Shortly afterwards he was nominated by the college board of the Presbyterian Theological College at Halifax as principal of that institution and duly appointed by the Assembly of that year. Before leaving Winnipeg, Manitoba College conferred on him the degree of Doctor of Divinity. When the World War broke out, nearly all the students fit for service volunteered, and he went as chaplain in the Nova Scotia Highland Brigade, and was largely instrumental in organizing the Khaki University, teaching the first classes and delivering the first lectures. On the conclusion of the war, he was given the degree of LL.D. by Dalhousie University. In the great coal strike that affected the mines in the Maritime Provinces he was chosen the chairman of the Conciliation Board, and on a subsequent occasion when difficulty arose, was asked to act as intermediary alone. He was an enthusiastic believer in the union of the churches and was the last full-time Moderator of the Presbyterian Assembly before its consummation. He was also chosen as the first president of the Maritime Conference of the United Church, and along with Dr. Endicott, the first to represent the newly formed church at the Assemblies of the old land. In theological education his chief service lay in the stress laid upon preaching, and from Pine Hill Divinity Hall, the name of the institution after its union with the theological faculty of Mount Allison, there has come forth a fine body of effective ministers.

Dr. Mackinnon's family consists of three sons and one daughter. The oldest, Dr. Ian P. Mackinnon, was the first minister ordained in the United Church of Canada. The second son, Alastair, is a lawyer in Montreal. The youngest, Gordon, is a doctor practising at Mahone Bay, N.S. The daughter Marjorie, is married to Dr. Ian Macdonald, of Halifax.

An Appreciation

By REV. J. DICK FLEMING, D.D.

THE transference of Dr. Mackinnon to Halifax, which meant for him a new and more intensive sphere of influence, was a distinct loss to Winnipeg and the West. But the results of his work still abide. Indeed, his personality still looms so largely in our minds that it is startling to remember that he was only four years with us. But these were fruitful years, and that from the beginning. For Clarence Mackinnon—we are not yet accustomed to the title of Doctor—had set himself from the first to know his people, and he remained in intimate touch with them. At that time the congregation was not too large for the minister to be able to visit all his people; and visiting was always a distinct part of his programme of work. He was one of the most informal of visitors; he had a distinct gift of getting in intimate touch with his people's affairs—religious or social—and his visits brought new cheer and gladness to many homes.

If we emphasize our Pastor's personality even more than his preaching, it is not that his preaching took second place. The fact is that Dr. Mackinnon's preaching and his personality were not two things, but one. He was no priest; he never thought of leaving his personality outside the pulpit, but brought it always

WESTMINSTER CHURCH

with him. When he entered the church and walked to the pulpit, he invariably looked round with a friendly smile. All too frequently a certain nervousness shows in the minister's air of solemnity as he walks with dignity to the pulpit. But Dr. Mackinnon's nervousness—if it existed—was never visible; he guarded against it by the very naturalness of his attitude to the congregation. And the same genial friendly attitude remained all through the service.

As a man, Dr. Mackinnon was ever ready at repartee, but his quickness of mind never led him to hurt the feelings of his hearers. In his preaching he was not afraid of telling a humorous story; and he very often concluded his sermon with an anecdote that made the sermon memorable. Nor did he ever allow his store of learning to hinder him from talking in the most natural and lucid way—whatever the profundity of his subject. His studies in Theology—and Philosophy—went far beyond what appeared in his sermons; for a merely intellectual treatment of his subject was never to his mind. Occasionally he may have given what might be characterized as an intellectual treat; but his main object was to inspire the hearts of his hearers, and to guide them to a firmer faith and nobler living. It is twenty-eight years since our Pastor left us, but his personality still shines as a beacon-light; and it is a high day of rejoicing in the congregation when he pays us a passing visit.

O God of Bethel! by whose hand
Thy people still are fed;
Who through this weary pilgrimage
Hast all our fathers led:

Our vows, our pray'rs, we now present
Before Thy throne of grace:
God of our fathers! be the God
Of their succeeding race.

Through each perplexing path of life
Our wand'ring footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread Thy cov'ring wings around,
Till all our wand'rings cease,
And at our Father's lov'd abode
Our souls arrive in peace.

Such blessings from Thy gracious hand
Our humble pray'rs implore;
And Thou shalt be our chosen God,
And portion evermore.

This hymn has been sung at each of the annual congregational meetings during the past forty-four years.

"My Twenty Years"

By REV. DAVID CHRISTIE, M.A., D.D.

"My Dear Christie.

"Don't you think you have been in that old-fashioned church in Glasgow long enough? I am sure that if you could come out to Canada you would do a great work and also one that would interest you. There is a life and freshness about the West of Canada which would be thoroughly to your mind. Indeed you are half a Canadian in spirit already."

WITH these sentences Professor J. D. Fleming writing in May, 1909, as Moderator of Session, opened a correspondence from Westminster Church and threw a bomb of perplexity into our contented Scottish Manse. With a perversity that must have been inspired, I turned a deaf ear to the remonstrances of friends who declared that people would ask what I had done in Scotland that I should leave to disappear in Canada. Even then Canada, although offering well-advertised opportunity to young and venturesome spirits who had their way to make in the world, presented a forbidding aspect to people who were comfortably settled at home. After some correspondence with the Hon. Colin H. Campbell, I cabled Mr. Campbell "Philemon 22" (Prepare me also, a lodging for I trust that through your prayers I shall be given unto you). So in headstrong fashion I changed my sphere. The big change was the change of hemisphere.

With Mrs. Christie and a family of four girls and four boys I reached Winnipeg early in November, 1909. We found ourselves at once the object of a most warm-hearted welcome. Dr. Clarence Mackinnon, in his too brief ministry, had infused into the congregation an ardent loyalty and an eager zest for service. What struck me most forcibly was this western people's enthusiasm for Missions. Their standards were distinctly ahead of the churches I had known in the old land. A recently-settled Scot said to me shortly after my arrival, "I don't like the envelope system in this country. You see it's an envelope with two ends. And forbye they charge you up with arrears. Why in Clydebank I could put my penny in the plate and look the world in the face. But this is not like a Kirk; it's like a business." That was the striking thing: Missions in Canada were not left dependent on the casual penny.

I remember in the course of my opening service in the church in Notre Dame, I remarked that I did not propose to tell the people of Winnipeg how we used to do things in Glasgow—that a new country would develop its own new methods. One of the Elders shook my hand at the close and said: "I like what you are not going to do. I am glad you are not going to bore us with how you used to do things in Glasgow."

It was evident to me from the first that here was a congregation of people who had enough spiritual self-reliance to form their own methods and make their own traditions. This spirit of sturdy independence was mainly due to Dr. C. B. Pitblado. When the congregation was formed under his leadership it acquired a distinctive character of its own which, through all the changes in the body of the membership and the personnel of the ministry, has persisted to the present day. The men and women who had come directly under Dr. Pitblado's influence had been taught to put the Kingdom of God before everything in their thinking. Those who remember that group will recall their well-nigh apostolic fidelity to the ideals of the New Testament both in the way they ordered their lives and the services they rendered to the church. Among them were men and women of deep spiritual quality.

In the first winter of 1909 the Minister was faced with a crowded congregation of young people. The great majority seemed to be still in their twenties. Only here and there could be discovered a head turning grey. That was the heyday of immigration in Winnipeg. Sometimes the rooming houses were not too attractive. To linger in the streets on the severe winter evenings was to invite frozen ears. If the church was a Mecca for the faithful it was a welcome refuge for the careless. Indeed on Sunday evenings the entire width of Hargrave Street was black with the stream of people, padding almost noiselessly over the snow, making their way to Knox or Central, or First Baptist or Westminster. Groups would be seen scurrying from one to the other of these over-crowded sanctuaries. It humbles us to think that we did not make fuller use of the opportunity of these days.

Moving from Notre Dame

In 1910, action was taken to make provision for a new building as the congregation had outgrown the accommodation of the church in Notre Dame. From many of the members this proposal met with a reluctant assent. The old building was dear. The seating was so compactly arranged that the congregation looked and felt like a big happy family. The music of the Psalm coming from many hundreds of young voices was itself an inspiration. Some of Sankey's solos heard on Sunday evenings sent the Gospel home if the sermon missed fire. Indeed all through its history our church has derived real inspiration from those who led its praise. That old unpretentious building was not unknown to the Angels of God.

The fact that hundreds of the members lived in homes within easy distance of Notre Dame rendered it hard to decide where the new church should be erected. A proposal was made that we should move into St. Stephen's, Portage Avenue, if St. Stephen's congregation would care to move into the growing neighbourhood of Maryland Bridge. That proposal fell through. The question of site was discussed by the Presbytery at several meetings and at length we were authorized to secure building lots on the north-west corner of Maryland Street and Buell Avenue. The name of Buell Avenue was soon thereafter changed to Westminster Avenue. We already had pre-empted some claim on this district as for several years we had carried on a branch Sunday School in a house on Furby Street South.

Enthusiasm for the New Effort

Our people entered upon the undertaking with characteristic zeal. A campaign for collecting subscriptions was organized in the fall of 1910. In this a large number of the young men took part. In four days the subscriptions received amounted to \$63,744. Plans were prepared by Mr. J. H. G. Russell, and during the autumn the foundations were laid and the walls built up to the level of the ground floor. Work was not resumed until the following spring.

On April 29th, 1911, a bitterly cold day, the corner stone was laid by His Excellency Earl Grey, Governor General of Canada, who in his short speech drew attention to the fact that in the words carved on the stone there was no "sectarian prefix." The omission had a significance of its own. Already in the old church two congregational meetings had been held for the discussion of Church Union. At these meetings the preponderance of opinion was greatly in favor of Union. In light of these discussions the simple words WESTMINSTER CHURCH without sectarian prefix were chosen for the corner stone in anticipation of Union.

Opening of the New Westminster

The consummation of much toil and sacrifice was reached when the church was formally opened for worship on June 16th, 1912. Dr. Pitblado, Dr. Mackinnon, Dr. F. B. Duval and Dr. C. W. Gordon, took part in the opening services on June 16th and June 23rd. At these services offerings for the Building Fund amounted to over \$10,000. We now rejoiced in the possession of a beautiful building, fitted not only for divine worship but adequately equipped for work amongst the young. To meet the needs of a constant stream of young life which generally paused here for a period in its westward flow our aim was to make the church premises a powerful attraction on week evenings. To this department of service some of our workers gave almost every evening in the week. Amid our semi-secular activities we tried never to forget that the church had been consecrated by the self-sacrifice of many people—and especially of many poor people—whose gifts were prompted by deep passion for the Kingdom of Christ.

The new church provided such increased facilities for work amongst the young people that a great impetus was given not only to the Sunday School in which we have been highly favoured in the personnel of our superintendents, but also to the Young Men's Club, Young Women's Club, Christian Endeavour Society and the Bible Class.

The work of the ladies was also greatly facilitated. From the beginning of the life of Westminster the women have rendered noble service in both the congregational and the missionary sphere.

WESTMINSTER CHURCH

So far from the energy and generosity of the congregation being exhausted by the effort of building the church, the manse was erected in 1913 at a cost of over \$13,000. The ground cost \$8,700. At the end of 1913 the liabilities of the church amounted to \$116,600.

The Catastrophe of War

The first two years in the new church witnessed a remarkable advance in many directions. But we had hardly adjusted ourselves to our responsibilities in the new district when we were plunged into the desolation of the Great War with all the sorrow it brought to our homes. In November, 1914, the Deacons' Court decided to set aside for the use of the soldiers under training, the entire basement of the church with club rooms, gymnasium and shower baths. The total attendance of soldiers before the end of 1914 was over 3,000. Every endeavour was made by the soldiers' committee of the Deacons' Court and by the ladies to provide writing material, newspapers, magazines, books and refreshments for the use of the soldiers who were away from their homes. Billiard tables were set up in the basement. This appeared to do violence to certain prejudices. One worthy soul at a prayer meeting prayed that the Lord would be "pleased to remove, and that speedily, certain things which have recently been introduced into this church of a highly objectionable character." However, the tables remained. Quite a number of these men had drifted away from church connections. The friendly welcome they received left an impression on them which drew forth many letters from the front in France, recalling the happy Sunday evenings in Westminster club rooms when all joined together in the hymns and the coffee. A large number of the men attended the church services until they were sent overseas. The names of many of these men were added to the list of our own church boys. The ladies took great pleasure in sending off at intervals, parcels of socks and comforts. Every Christmas special cards and parcels and letters were despatched. Without cessation all through the war the primary classroom was filled with women, knitting and sewing and making dressings and hospital supplies to be placed at the disposal of the Red Cross. One of our own young soldiers from the Sunday School, while serving in France, set apart a sum of money monthly for the war work of the ladies.

We tremblingly recall the frightful cost of the war to Westminster Church. Before it had lasted for 18 months, 310 Westminster men had joined the ranks and volunteered as ready to die in the cause of freedom. Of these 49 came from the Sunday School, including associate superintendent, teachers and scholars. The number from the Sunday School rose to 90 (of whom ten gave their lives). From Westminster 450 joined the ranks. Seventy of them yielded up their lives.

I do not dwell on the dark clouds of anxiety and sorrow which during these terrible years fell so crushingly on home after home. In retrospect it appears like a ghastly nightmare.

Activities Unimpaired

These war years found our congregation faced with the task of maintaining its regular activities under the handicap of the depletion of the church's manhood. A 400-club was formed whose members gladly assumed the share of the church's maintenance borne by men in active service. During all this time we maintained as our own missionary in China, the Rev. Duncan McRae, while the Sunday School was responsible for Miss Dorothy Kilpatrick in India. The report for 1918—when the depletion of our resources by the war had reached its limit—shows a total contribution to Missions and Benevolences amounting to \$13,602.

One of our inspirations during the war was the meeting of the General Assembly in Westminster Church in June, 1916. Another inspiring memory was the visit in August, 1917, of the distinguished preacher, Dr. J. H. Jowett, whose sermon on "They that wait upon the Lord shall renew their strength," came like a shaft of heavenly light piercing the gloom of these sad years. Seldom has a sermon in Westminster evoked such a warm spiritual response.

The coming of peace stimulated our flagging energies. In November, 1919, there were special services and a call was made on the congregation to reduce the debt on the church and manse which resulted in the sum of \$30,600 being subscribed.

Assistance for the Minister

Up to this time the church had not employed either a secretary or an assistant, and I had been working during these years under forced draught. Early in 1920 the strain proved too much for my strength and the congregation generously arranged for Mrs. Christie and me to take a long holiday in Europe. Although their own minister was away for the greater part of that year the congregation had rallied their resources so effectively that the amount contributed for all purposes during 1920 amounted to \$62,613 of which \$14,227 was contributed to the Forward Movement.

On my return no effort was spared to relieve me as far as possible in the heavy task of carrying on the church's work. A car was provided in 1920, a secretary in 1921. In 1925, Rev. Gerald Rogers (now of Pictou, N.S.), was appointed minister's assistant. He was followed in 1926 by the Rev. John C. Walker (now of Waterbury, Connecticut), and in January, 1929, by Rev. Campbell Wadsworth (now of Saint John, N.B.). These able young ministers brought renewed vigour to the church, especially in the work among the young.

The Missionary Front

During the 1920's there was a sustained endeavour to keep the missionary interests of the church aflame. The missionary committee of the Deacons' Court was responsible for efforts to meet the budget allocation and for the general instruction of the members in the work of our various fields. Much of the real spade-work was done by the Women's Missionary Society, The Pitblado Auxiliary, the Mission Band and the Department of Missions in the Sunday School. We have been blessed in having with us from Dr. Pitblado's time, some whose missionary ardour had a potent influence far beyond the borders of our own church.

In 1924 was organized the junior congregation. With excessive conservatism I had been in favour of the children sitting beside their parents in church throughout the morning service. A few months' experience of the interest aroused in the junior congregation convinced me of the advantage of the new arrangement.

Union

The year 1925 witnessed the consummation of the Union of the Presbyterian, Methodist and Congregational Churches in Canada. We had been sanguine enough to believe that our congregation would enter the United Church of Canada with virtual unanimity. Unfortunately, a number of good people had been persuaded that, in the Union, they would forfeit a substantial part of the Presbyterian tradition and testimony. 124 members declined to enter the United Church. The severance of these members, some of whom were zealous in Christian work, was at the time a real spiritual loss to Westminster. Nevertheless, the wider horizon of service and responsibility brought new incentive and zest into the life of our church. The passing years have abundantly justified the decision then taken.

Eriksdale Hospital

The most notable enterprise of the period following the Union was undertaken by the ladies. For a considerable time they had been working with sustained and self sacrificing energy, with the object of building and equipping a hospital in a needy district of Manitoba. The Elizabeth M. Crowe hospital in Eriksdale was opened on May 12th, 1926. The total outlay was over \$7,000 and that expenditure has brought incalculable benefit in help and healing to hundreds of sufferers. There are few achievements of which our church should be more proud.

At the end of 1929 the membership numbered 1,231, and the mortgage on our property stood at \$37,370.

My Curfew

At the annual Congregational meeting on January 15th, 1929, I announced that after 40 years in the ministry the strain of the pastorate was proving too heavy for me and that I had resolved to retire on the completion of the 20th year of service in Westminster. I had reached within four months of this date when I was suddenly struck down and removed to hospital. I did not recover sufficient strength to appear again in the pulpit before going away for a protracted rest in the south of England. Before leaving Winnipeg, I addressed a letter to every member of the church regretting that I was denied the privilege of meeting them face to face and speaking a word of farewell. I wrote "the dominant note of my message would have been a note of thanksgiving, I have been simply overwhelmed by your considerate and affectionate kindness. I cannot look back on these twenty years I have spent as your Minister without being conscious of many shortcomings in my work, but, I know you believe I have never given you anything short of my best. Often as I have pronounced the Apostolic Benediction over you in our worship, I have never spoken it with deeper sincerity than I utter it now in my heart, as I think of you one by one."

The congregation made and has continued generous provision for my retirement. And so ended a long ministry. I can count its years; but only its years. The influence of an extended ministry cannot be calculated for the simple reason that it is unrecorded save in the secret places of human hearts.

Rev. David Christie, M.A., D.D.

DAVID CHRISTIE was born at Arbroath, Forfarshire, Scotland, on September 16th, 1865. His father died while David was young, and left his widow with five children depending on her for support. He was educated in the Arbroath High School, was awarded the Medals for Classics and Mathematics, and his name was inscribed on the Honour Roll, where it still remains. From Arbroath he went to the University of St. Andrews, where he won over \$1,500 in scholarships.

He spent five years at the University, taking all the classes in science as well as in arts, and graduated with first class honours in classics. He then took his theological course during three years spent at the United Presbyterian College in Edinburgh.

He began his ministry in 1890 in Northumberland Square Church, North Shields, England. In 1895 he travelled in Italy, Greece, Egypt and Palestine. He was called to the pastorate of Nicolson Street Church, Edinburgh, Scotland, in 1897, and during his ministry there he travelled in Russia, Germany, Poland and France.

In 1903 he was called to the pastorate of St. Matthew's Church in Glasgow, where he succeeded Rev. Professor James Stalker and the renowned author and minister "Ian Maclaren."

Early in the autumn of 1909 he received a call from Westminster Church, Winnipeg, which he accepted, and commenced his ministry there in November. His great work there is well known, and Westminster stands as its memorial in stone. Just before the completion of twenty years' service in Westminster, and of forty years in the ministry, a critical illness forced his retirement in the autumn of 1929. After an extended journey to the Homeland for convalescence he moved to Victoria, B.C., where he and Mrs. Christie still reside, and enjoy frequent visits from Westminster friends.

Rev. David Christie was married in 1891 to Miss Margaret Fleming, daughter of the Rev. A. G. Fleming, of Paisley, Scotland. They were blessed with eight children, four boys and four girls, all of whom arrived with them in Winnipeg, in November, 1909. A great sorrow came to them in August, 1918, when their eldest boy, A. Fleming, was killed in action while serving in France as a Lieutenant with the 27th (City of Winnipeg) Battalion in the Great War.

In 1912 Mr. Christie was honoured by having the Degree of Doctor of Divinity bestowed on him by the Senate of the Presbyterian College of Halifax, N.S.

WESTMINSTER CHURCH

He was at all times a great worker for Missions. While in Edinburgh and Glasgow he was charged with special responsibility for Home Mission Work, and was chairman of the Home Mission Committee in both cities. After coming to Winnipeg his interest in Missions never ceased.

He was a consistent supporter of Manitoba College, and for many years a member of the Advisory Board of the University of Manitoba and the University Council. For three years he was President of the League of Nations Society of Winnipeg, and was Chaplain of the Saint Andrew's Society for the years 1924 to 1930.

He was an ardent supporter of the union of the Presbyterian, Methodist and Congregational Churches. He was a commissioner to the general assembly of the Presbyterian Church which met in Massey Hall in Toronto, in June, 1913, and made a truly eloquent statement on the church union issue, urging speedier action, and recalling the great difficulties which had been caused by delay in Scotland. A newspaper columnist, writing in 1916, said:

"At the big Presbyterian Eucharistic Congress, held in Massey Hall in Toronto, in 1913, the Church Union Committee brought in its eagerly-awaited report. It favored church union, but its text was indecisive, and its recommendations lacked definiteness of purpose. The report, however, was about to be adopted, when a comparatively little known minister, hailing from Western Canada, and with a broad Scotch accent, urged, in an impassioned appeal, that the Presbyterian Church in Canada should take a stand which would express in a clear and unmistakable manner its desire to co-operate in a union of the Protestant churches. With this object in view he moved an amendment which was ultimately adopted and which defined the church's policy in the big union movement. The minister in question was Rev. Dr. David Christie of Westminster Church, Winnipeg."

During succeeding years he was a member of the Committee on Church Union. He was appointed to preach the Assembly Sermon in the General Assembly of the Presbyterian Church, and, after Union, in the General Council of the United Church of Canada; after Union he was elected as the first Chairman of the new Presbytery of Winnipeg.

When he went to Scotland in September, 1929, after his illness, he represented the United Church of Canada at the First General Assembly of the new United Church of Scotland.

He was appointed to deliver the Robertson Memorial Lectures in the several colleges of the United Church of Canada in 1931 and 1932. His lectures were later published under the title "The Service of Christ," by Hodder & Stoughton, London, England. The editor of the "British Weekly," in his review of the book, said, "Dr. Christie shows the insight and the simplicity of genius."

A Note of Appreciation

BY A MEMBER

COMING to Westminster direct from Scotland, Rev. Mr. Christie, then in his early forties, was well equipped for his future work. Possessing high intellectual gifts, educated at the Universities of St. Andrews and Edinburgh, with the advantages of travel and several years' experience in the ministry, he had developed a distinct personality, a fine Christian character, a kindly disposition, and a quiet sense of humour. He had a high ideal for his work—that it was the highest man could undertake, and he struggled courageously and faithfully to realize it. Dr. Christie readily adapted himself to the new life, and rarely, if ever, did one hear from his lips undue protests against our ways, or longings for the conditions and methods of the old. He indeed found much to admire in Westminster, Winnipeg and Canada, and their needs made a strong appeal to him.

He had a large library, and over a long and busy ministry he was continually reading the best of new literature in his own field, and in history, biography and poetry. He continued to grow and develop in character and spiritual gifts. The mind and tastes of a scholar were not allowed to interfere with the pastoral work of the congregation. In the early years, before he had an assistant or the use of a motor-car, he wore himself out in visiting the members scattered in all parts of the city and of its suburbs.

WESTMINSTER CHURCH

The services of public worship Sunday after Sunday for nearly twenty years, were kept to a high standard. His sermons and addresses were his own, not a compilation of what commentators or writers had written upon a text or subject. They were the result of his own study, reflection and experience, and were thus fresh and vital.

As to his theology, advocates of both old and new might claim or disown him. He was too big for any label, and had reached a deeper synthesis than either school. In his younger days he had met and overcome the current materialistic philosophy, the tentative theories of science, and the destructive literary criticism of the Bible.

He believed in the unity of life and of truth, and would agree with Rev. Dr. Stanley Jones in his recent powerful sermon to a Toronto congregation upon the words of St. Paul "all belongs to you and you to Christ."

In the Robertson Lectures, Dr. Christie warned the students in the Colleges of The United Church of three temptations of the ministry, to recline, to shine and to whine. He did so with authority, for, if one may presume to judge, these he had withstood in his own experience.

Accepting the requirements of Rev. George F. MacLeod in "The Modern Preacher's Task," Dr. Christie was a herald of the gospel, an evangelist to apply it, and a Pastor to teach, sincere, and consecrated to Love. He was fully alive to the social teachings of Christ and the writers of the New Testament, and in a day when such were not receiving the attention they are at present.

Some outstanding features of his ministry may be mentioned.

His conduct of funeral services was marked with a rare grace, and they were healing and comforting. Generally choosing a text, he sought in a short address to lift the thoughts of the mourners from the objects of time and sense to the realities of the eternal and invisible. When referring to the life of the deceased, his remarks were inspired by sympathy and love, and guided by a wise tact. Those whose homes were visited by death will recall the comfort and peace his message brought to them.

In 1924 Rev. Dr. Christie conducted a short service in the church on Christmas morning, and continued it yearly thereafter. His addresses for those days, usually upon some aspect of the Birth of Christ, were prepared with great care, and were read, not a usual method of delivery with him. In thought and expression they were of his best.

The observance of the Sacrament of The Lord's Supper was another marked feature. He obeyed, consciously or unconsciously, the admonition of the old minister "On Communion Sundays always, always preach just about Jesus." To do otherwise would have appeared to him disloyalty to his Lord. At those services, as always, he entered the pulpit not only with a prepared message and sermon, but with a prepared heart and spirit. They were indeed hallowed days. Those present at the Communion in October, 1921, will recall with emotion how, at the conclusion of the sacred hour, he invited the missionary of the Sunday School in India, then on furlough and visiting the congregation, to lead us in prayer, and how in that prayer of thanksgiving and devotion came this petition "Give us harder things to do for Jesus"—this from the heart of one who left a cultured home in Toronto to serve her Master among the poor women and the brown babies of Indian villages.

Rev. Dr. Christie once told the scholars that she was God's gift to the school and the church. He, too, was one of God's good gifts to Westminster Church, and through her to the church in Canada. Westminster was honoured and blessed in having him as her Minister, and for so long, and still is in having him as her Minister Emeritus. May the grace of the Lord Jesus Christ be with him.

Greetings to Westminster

By REV. J. S. BONNELL, B.D., D.D.

MAY every success and blessing attend your Jubilee celebration. At this time all of us recall, with gratitude, the names of those noble men and women who, under the leadership of far-sighted ministers, laid firm and strong the spiritual foundations of the present Westminster Church. During the six years I was privileged to serve as your leader, I was ever conscious of our tremendous debt to the past. It was true then as now.

"Other men laboured and ye are entered into their labours."

My own ministry in Winnipeg has been so recently terminated that it would be unwise for me to attempt to appraise it. That task must be left to another and can be done impartially only at a later date. I welcome, however, this opportunity of saying some things that are on my heart.

In my farewell address to the congregation I said that the six happiest years of my life were spent in Winnipeg. I repeat that statement now with deepened conviction. When the time comes for me to write "finis" to my ministry, I believe that this assertion will still be true.

When I recall the years of my Winnipeg pastorate, I am more than ever convinced that every accomplishment of that period was made possible only through the whole-hearted co-operation of my congregation. In the matter of loyalty to its minister and to the work of Christ, Westminster is second to no church in the Dominion of Canada.

From the moment Mrs. Bonnell and I, with our little family, arrived in Winnipeg, you took us into your hearts. We shall never forget your unceasing kindness to us. You may be sure that the severing of those ties, that had grown ever stronger throughout six years of deepening friendship, was for my family and for myself a painful experience. May I remind you, however, that we have in our home a very precious remembrance of Winnipeg in the person of a little girl, who says proudly, "I am the only prairie chicken in the family." Mrs. Bonnell and I are now counting the days until we shall be with you all once again.

Our prayer for Dr. and Mrs. Howse is that they may long be spared as your spiritual leaders, and for you, the dear people of Westminster congregation, that you may go on from strength to strength in the service of the Kingdom of God.

Rev. J. S. Bonnell, B.D., D.D.

JOHAN SUTHERLAND BONNELL was born in Prince Edward Island, Canada, in 1893. He received his preliminary education at Prince of Wales College, Charlottetown, graduating with honor diploma in 1915, and acting as valedictorian for his class. In the autumn of that year he entered Dalhousie University, Halifax, Nova Scotia, graduating in 1919 with the Bachelor of Arts degree. His course was broken in the spring of 1916, when he enlisted in the 5th Canadian Siege Battery as a gunner, and was later promoted to the rank of Acting Sergeant Major. He served in the Canadian Army two years, in England and in France, was twice a casualty, and finally was invalided to Canada in 1918, as a result of gas poisoning.

He took his theological course at Pine Hill Divinity Hall, graduating with a high honors diploma in 1922. He was awarded the George S. Campbell scholarship, which entitled him to a year's post graduate course overseas. In 1923 he was called to Saint Andrew's Presbyterian Church, Saint John, New Brunswick, the mother church of Presbyterianism in that Province. In 1927 he completed his examinations for the Bachelor of Divinity degree and in the same year was given one year's leave of absence from his congregation, to complete the terms of the scholarship that he won at graduation. During this year he took post graduate work in London, England, and travelled extensively on the continent.

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After a period of a little more than six years in Saint Andrew's Church, Saint John, he was called to Westminster Church, United Church of Canada, Winnipeg, in June, 1929. He was inducted to the pastorate of that church on October 4th, 1929.

In May, 1934, the Honorary Degree of Doctor of Divinity was conferred upon him by his Alma Mater, Pine Hill Divinity Hall, Halifax. He is the youngest graduate to have received that degree, in the history of the institution.

He received a call to Metropolitan Church, Toronto, Ontario, the beginning of 1934, but declined acceptance when strong representations were made by various organizations of Westminster Church to remain in Winnipeg for a while longer.

During the summer of 1934 he, one other Canadian and some thirty United States university and professional men formed a party organized by Rev. Dr. Sherwood Eddy to travel abroad and to study social and economic conditions especially in Germany and Russia.

On February 3rd, 1935, he preached on "International Goodwill" in Fifth Avenue Presbyterian Church, New York City, on special invitation of that congregation, undoubtedly one of the most outstanding on the American continent. Shortly afterward, in March, he accepted a call to become Pastor of that church, being the first Canadian to be invited to a pastorate which had been filled by several most distinguished ministers. He left Westminster Church at the end of May, journeyed to New York, and is still there.

Dr. Bonnell was married in 1925 to Miss Bessie Carruthers, daughter of Dr. George Carruthers of Charlottetown, P.E.I. They have been blessed with four children.

A Note of Appreciation

BY A MEMBER

EVERY man's work is weighed and valued, that of some more frequently than that of others; the correctness of the appraisal depends to a great extent upon the time elapsed since the work was done, and the motive of the appraiser.

I know that the work of Dr. Bonnell in Westminster, like that of each of its former Pastors, is not finished; and feel that this word of appreciation is "in passing" and incomplete.

A man who knew him while here has said that, "rather than absorbed in his work, he was absorbed in the joy of obedience to the will of Christ." Surely that is a joy which the world can neither give nor take away.

The attention which so many paid to his preaching speaks its own appreciation of his sermons. He distinctly challenged attention to his words, and, by act and deed, justified them.

Preparation of sermons and preaching occupied only a part of his time and not nearly all of his public speaking. Some people who knew little, if anything, of his preaching and speaking were led through him to accept Jesus Christ as their own Saviour in an entirely different way. There are places in this city which show traces of his having passed that way. In some of these the Light which illuminated his own path sheds its radiance today upon the souls around.

Eagerness to help others, absence of self interest, and a broad toleration, marked all of his efforts.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

Rev. Ernest Marshall Howse, S.T.M., Ph.D.

ERNEST MARSHALL HOWSE was born at Twillingate, Newfoundland, September 29th, 1902; a son of Rev. Charles Howse, D.D. (Pine Hill Divinity Hall, Halifax), a minister of the former Methodist Church, and later of the United Church of Canada. His ancestors were practically all seafaring people.

He attended Grammar School in Newfoundland, then the Methodist College at St. John's, Newfoundland, and later Albert College at Belleville, Ontario. He graduated in Arts at Dalhousie University, Halifax, Nova Scotia, in 1929.

While studying, Mr. Howse was selected to represent the university on a debating team which toured Canada, and debated with every university across the Dominion. While president of the Debating Society at Dalhousie, he inaugurated the first radio debates in Eastern Canada, and was also associate editor of the Dalhousie Gazette.

He took his Divinity course at Pine Hill Divinity Hall, Halifax, and graduated in 1931, being an honor graduate in church history, and was awarded a scholarship of \$1,000. This was awarded only once in five years, and was open to all students of that period. He was also awarded a scholarship given by Union Theological Seminary of New York, providing one year post graduate course at their institution. He attended the Seminary and graduated in the Department of Systematic Theology as Master of Sacred Theology (S.T.M.).

While studying in New York, Dr. Howse first met his wife, Esther Lillian Black, daughter of Mr. and Mrs. David Black, Pasadena, California. At that time Miss Black was also studying at Union Seminary and Columbia University, taking a Master of Arts course in religious education. They were married in Pasadena on September 17th, 1932, and left immediately for Scotland.

Mr. Howse then studied during two years at the University of Edinburgh, Scotland, and did research work at the Scottish National Library in Edinburgh, and at the British Museum, London, England. He submitted a thesis for the Christmas graduation of 1934, and was awarded the degree of Doctor of Philosophy (Ph.D.).

Before attending university he spent one year in teaching in North Newfoundland, and three years as a home missionary along the Newfoundland coast, travelling from section to section by motor boat, steamer, and on snowshoes. During college vacations he spent five summers in home missionary work in Nova Scotia, New Brunswick, Saskatchewan and Alberta. He also spent one year in Saskatchewan. While in Scotland he was Assistant Chaplain for eight months at Saughton Prison, Edinburgh.

On his return from Scotland in the spring of 1934, Dr. Howse proceeded to California in May, to become Pastor of Beverly Hills Community Church of the Presbyterian Church, U.S.A., where he remained until the fall of 1935, when he accepted a call to become Pastor of Westminster Church, Winnipeg, and commenced his work there early in October.

Teach us to know the right,
Train us to do the right,
Lead us to enjoy the right.

DAVID CHRISTIE.

A Message from Pictou

By REV. GERALD ROGERS, B.D.

THE great Alexander Whyte, in his earlier years in Free St. George's, Edinburgh, so it is related, found himself and a prominent Elder involved in a sharp difference of opinion. "Who are you?" asked the Elder with more force than grace, to which Doctor Whyte in great humility replied, "Just a hell-deserving sinner like yourself." Armed with the conviction that such a statement is universally applicable a youthful country minister, on the shores of Northumberland Strait, unhitched for the last time the faithful horse that had piloted him through miles of mud and nights of blackness, and set his face towards Winnipeg to become assistant in Westminster.

It so happened that not infrequently it fell to my lot to preach, and to that of the people to endure it. Notwithstanding Westminster's generous toleration and encouragement I entered her pulpit with much misgiving, for were there not among her "all sorts and conditions of men," a dozen or more of that sort known as university professors, another group composed of Blackstone's disciples, some of whom had astounded learned judges, and a mighty representation of Scots who had been trained in the Old Land to expect homiletical meat noted for substance rather than for softness. As I looked out over the church and espied theologians—professional and amateur—philosophers and historians, scientists and legal lights, business men and educationists and representatives of many other callings, all uniting to form a congregation which thought of the pulpit in terms of a Pitblado, a Mackinnon and a Christie, I drew great comfort from the recurring thought, "Hell-deserving sinners like myself."

Doctor Christie's generosity was not confined to his sharing the pulpit with me. To my delight he suggested Sunday afternoons with the Young People's Bible Class. Under the direction of Mr. John MacAulay, Miss Helen Sinclair and others, whose friendships and counsel were both stimulus and guide, I was given the opportunity to present topics relevant to youth and its problems, and to speak on subjects suggested by members of the class.

Among the duties of the week special satisfaction was experienced in the Young Men's Training Group, made up of Tuxis and Trail Ranger leaders. This group met weekly at the hospitable homes of its members, where the finest fellowship was mingled with preparation for the coming Sunday's work and the discussion of methods by which to approach Westminster's boys with "The Light of Life." Memories of this group conjure up a picture of virile young manhood gladly serving Christ and youth and the church. Its organization was due in large part to Mr. R. D. Macfarlane, who, when he was not thinking for the Canadian Pacific Railway Company, was thinking "boys."

Another privilege accorded me was that of Pastoral visitation. One had but to enter the homes of Westminster to learn the secret of much of the congregation's strength. In many of them there were being implanted standards of Christian life and church loyalty inherited from pioneer western districts, Ontario and Eastern Canada, and from Scotland itself. Across the ever-extending years there remains the inspiring memory of Westminster's homes with their sincere welcome to one who knocked as the representative of the Church of Christ.

With these are entwined memories of the pile whose jubilee is being celebrated. To stand before its majestic beauty in the softening moonlight of a Western night was to experience the mysterious influence of noble Gothic uplifting the soul to the Eternal. To worship within it under the leading of Dr. Christie, with Mr. Sadler at the organ, was to experience richly the blessing of the church's services. To mingle with its congregation was to share in missionary zeal, Christian democracy and heart-warming friendships. Such an edifice as the Westminster buttresses adding strength to beauty, its pinnacled towers pointing heavenward, symbolizes at once those reinforcements of faith, hope and love which have made the fellowship memorable, and those aspirations of the spirit which will continue to lead on "from strength to strength."

For the Twenty-fifth Anniversary

By REV. JOHN C. WALKER, M.A., Ph.D.

IT IS a distinct privilege to write a few words of felicitation and congratulation to the ministers and people of Westminster Church for the Jubilee Celebration of their present church edifice. One is amazed that the years have slipped by so rapidly, but we are all so very happy that they have been marked by such notable achievement on the part of the church we have loved. The years have been numbered with righteousness and with service to the community and to the world at large.

In spite of the fact that my musical ability is conspicuous for its absence, I very often remember people, places and churches by their association with certain songs and hymns. There are two Christmas carols which never fail to remind me of the Service of Song at Westminster. The one is "God Rest You Merry, Gentlemen" and the other is "Good Christian-Men, Rejoice." There is every reason why we should recall the Christmas music and the Christmas message on many occasions throughout the church year and it occurs to me that certain lines of these very carols will serve to carry my message to you on this very happy anniversary occasion:

"God rest you merry, gentlemen,
Let nothing you dismay."

* * *

"Good Christian men, rejoice
With heart and soul and voice."

Nothing need dismay a Church which has been used of God for a truly marvellous work for over forty-four years. Thousands have entered the sanctuary to worship and departed to serve God with new courage and joy. Your lines have gone out to the ends of the earth and not the least of your witness has been the steady insistence on the claims of the larger parish beyond your own borders. I recall that the missionary emphasis in Westminster Church was singularly effective, and that the missionary spirit was abroad in all the various organizations in the church.

Looking to the future we may well believe that you can rejoice with every hope and expectation for larger service in the years to come. Twenty-five years have approved the vision of the consecrated men and women who built Westminster on the new site. The years that are to come may be expected, under God's grace and guidance, to open out into even wider fields of usefulness.

On my part I want to say that I shall always be grateful for the years it was my privilege to serve you. It is a great joy to recall the fine friendships and the happy associations of those days. The people of Westminster were very kind, very tolerant, very understanding. Not the least but rather the greatest of my good fortune was the privilege of sitting at the feet of Dr. Christie. He taught me many things about the fine art of the Christian ministry. He gave me more freedom and confidence with less warrant on my part than any man I have ever known, with the sole exception of my father.

I am sure that I speak for many men and women formerly associated with Westminster Church when I say that we lift a prayer of heartfelt thanksgiving when we think of Christian fellowship in the days that are past. For the future days we ask God's continued guidance and blessing. We fondly believe "The best is yet to be" and we bid you Godspeed on the next twenty-five years.

Nine Months' Service in 1929

By REV. G. CAMPBELL WADSWORTH, B.D., Ph.D.

I FIRST saw Westminster Church on a cold and frosty January morning in 1929. At the time the sight—and ever since then the memory—of her two massive stone towers rising 'midst the rosy, half-light of the Manitoba dawn, called to mind the lines which Studdert Kennedy had written about another great church also called Westminster:

"White wonder of old Westminster.
'Tis good to see thee stand.
As though Love's self had conjured thee.
By waving of his hand.
Out of the wreathed morning mists
Melting beneath the fire
Of red December dawn, through which
Thy majesties aspire,
To kiss the slowly clearing sky.
With gay and gallant grace.
Bidding my soul look fearlessly
Into the Father's face."

My term of service in Westminster Church was a short one, and yet at the same time it was so uniformly pleasant and happy, that it served to make a deep and lasting impression on both heart and mind. Occasionally I turn the pages of the little red diary which I kept during the days of my assistantship, and as often as I do this, I find myself smiling with reminiscent appreciation over this or that happening. Not soon shall I forget the warm-hearted Western welcome with which I was greeted on the Sunday morning of my first sermon. Not soon shall I forget the rousing reception extended to me by the young people. And not for many long years to come will I cease to remember the considered and affectionate courtesy with which at all times and in all places Dr. David Christie invested his young assistant.

The necessities of the case demand that this article be brief, and yet it might be very easily extended, since there are so many things on which one is tempted to dwell. Thus I wonder if some young men and women, whom I could name, are still pillars of activity in the young people's department, or if any of these leaders of yesterday remember the sleigh ride with which we began the season of 1929, or again if their minds still retain memories of what was to me an unprecedented occasion, "A Young Men's Tea," held on the 2nd day of March. I think also of the older folk, and wonder what remembrance, if any, they have, of certain rather boyish and immature attempts at sermonizing. Ah, may God bless the dear people of Westminster for the many tokens of their appreciation, encouragement and understanding with which they constantly surrounded me. At all times they were:

"To our virtues very kind,
And to our faults a little blind."

and their manifested affection and unspoken loyalty constantly called forth one's very best efforts on behalf of Christ's Church and Kingdom.

The main feature of my nine month's ministry may be quickly indicated. I assisted Dr. Christie in the pulpit and in the parish throughout the month of January. During February, when the Doctor was in Bermuda, I enjoyed the novel and exhilarating experience of carrying on alone. When the Doctor returned on the second day of March, we divided the work between us until the coming of the summer holidays. On returning from my vacation at the end of July, I found Dr. Christie in the hospital, and from then until the end of September, I was again in charge.

Since saying goodbye to my Winnipeg friends nearly eight years ago, I have not been inside Westminster, but I saw the Eastern tower from a distance one summer's day in 1930, when I was driven over the Maryland Bridge by a friend in a motor car. On that occasion, and quite frequently since then, I have breathed for the great Western congregation this heartfelt prayer:

"May the Grace of the Lord Jesus Christ be with you all."

My Four Years with Westminster

By REV. ARTHUR SMITH, M.A.

IN THE early months of the year 1931, I was met with a proposal to give service to Westminster Church as Visiting Pastor; my other duties being to conduct the weekly prayer meeting. I accepted this proposal gladly, and for almost four years, this work brought me great and unforgettable pleasure. One of the oldest church members (now, alas! a bed-ridden invalid) said to me at that time in a voice of singular impressiveness: "I don't know any place where there are so many good people as in Westminster Church." I do not know what her experience elsewhere was, but I accepted her dictum and have met with many of the class she praised, and enjoyed the happiest intercourse with them. Of course, every Christian church should contain the cream of human society, with a divine heart and a purpose of love ruling in its midst.

One cannot give an account of the various contacts he has made in so large a body of people, but the effect on myself was spiritually very wholesome. In trying to bring cheer to those who are laid low in the battle of life, there is a reflex blessing that comes on one's soul. They whom I tried to cheer often gave cheer to me. To see persons passing through periods of great trial, and emerging therefrom with renewed strength and fresh hope, is full of the happiest encouragement. To be tender to the sick brings, in the alchemy of God, comfort and strength to one's soul. To go, with a dying friend, in prayer and sympathy as near to the end of life as one can, begets in one's own mind holy certainty about the world to come, and deepens one's faith in the bliss of the heavenly kingdom. And to these happy effects of my work I have not been a stranger.

The period covered by my time of service was the larger portion of the ministry of Dr. Bonnell in the church, and with him I enjoyed much fine fellowship. His ministry was strongly positive and pointedly evangelical; but its outstanding feature, by which it was made memorable to the people of Winnipeg, was what one might call "adventurousness." Along with minute care to individual souls in his ministerial clinic, he ever and anon planned big public ventures, and invariably carried them through with success. He had fine organizing gifts, and great tactfulness, and engaged others in the work that he planned so that they, too, felt that they were part of the working machinery of the church. And all this he did with an easy naturalness that struck everyone, and marked him out as a "master of ceremonies."

My work in the prayer meeting was very delightful to myself, and I trust to others. If I made acquaintances in the membership at large, I found friends in the prayer meeting. But why is the prayer meeting the least popular of the activities of the church? It used not to be so; but great bodies of the people attended this meeting regularly. To be sure these were the days when church life was not nearly so varied, nor its activities so many-sided. Still, the meeting for prayer has in it possibilities of the highest kind, and the Christian brotherhood cannot be enjoyed so perfectly, and the intelligence and love of the life in Christ be developed so fully, as in the gathering where prayer is the chief occupation and desire of the people. So we met and prayed together, and discussed quite openly and frankly, different aspects of our great Gospel heritage, and were blessed therein.

These years—just a few of them—and in what cannot, in all conscience, be called the youth of my life, were rendered truly bright and happy by this gracious period of service with Westminster Church.

THE WOMAN'S ASSOCIATION



Top Row (left to right): Mrs. A. McCallum, Mrs. F. C. Beardsley, Mrs. H. Bauner, Mrs. H. St. Duncan, Mrs. L. F. Burrows, Mrs. J. B. Hamilton, Mrs. W. A. Bremer
 Second Row: Mrs. J. S. Best, Mrs. J. P. Gallant, Mrs. S. N. Jones, Mrs. A. J. R. Hume, Mrs. R. M. Fisher, Mrs. N. J. Abbott, Mrs. John Macgregor, Mrs. J. M. Linwood
 Front Row: Mrs. L. L. Macdonald, Miss M. Harstone, Mrs. T. M. Howse, Mrs. David Macdonald, Mrs. Wm. Tement, Mrs. N. J. Abbott, Mrs. John Macgregor, Mrs. J. M. Linwood

The Towers of Westminster

By REV. DOUGLAS M. MACINTOSH, M.A.

"Tell the towers thereof." Psalm 48: 12.

MEMORIES linger where beauty dwells. As jewels draw light from the surrounding gloom, so beauty draws recollections from the past and gathers them about herself. The towers of Westminster are such a home of memory to me. I love them for they speak to me of love, human and Divine. For two years I saw them daily and rejoiced in their beauty. I saw them silhouetted against the crimson sky, and they spoke to me of Him whose dwelling is the light of the setting sun. I saw them tempest beaten, and they spoke to me of Him who rides upon the wings of the storm. I saw them in the brightness of dawn, and they spoke to me of Him whose mercies are new every morning. I saw them shadowed in darkness, and they spoke to me of Him who neither slumbers nor sleeps.

And now I see them in memory. Memory is kind to beauty, and beauty delights memory. As deep calls to deep, so call Westminster's towers to my pleasant memories and save them from the ashes of forgetfulness. They keep fresh the memory of my friendships. I realize now how many were the influences of goodwill and understanding that hedged about my life. They symbolize too, the kindness and love bestowed upon the one most dear to me. How pleasantly they recall the scenes of my labours—the sick room, the hospital, the home circle, the club, the office. And they teach me to remember with thankfulness the good that I was able to do, not forgetting the help and the encouragement of those whose labours I shared.

From the first loved Westminster's towers, but twice dear to me is their beauty now. Then they told me of God: now they keep me in memory of His people. They are happy memories. Truly, His ways are ways of pleasantness, and all His paths are peace.

God of my fathers, I love this sanctuary built to Thy glory. Throughout all generations there have been places of peculiar holiness where Thou has set Thy name; and I praise Thee that in these latter days this house of prayer has been to Thy people as the gateway to heaven: Thy mercies have been ever present to those who have tarried beneath its shadow to await some word from Thee. Within these sacred walls the realization of Thy presence has come with the power of tranquil restoration. Here anxious hearts have turned to Thee seeking light. Here prayer has wrought its silent work of healing. Not in vain, O God, hast Thou builded Zion. To Thy glory her powers soar upward, cabling men's thoughts from earth to heaven. Thy word instructed the hearts of them that laid her foundations; for they dreamed not of a perishable home who thus could build. And now, O God, I praise Thee that the years have yielded their increase. To Thee be all the honour and glory, now and evermore. Amen.

"My Interest in Westminster"

By REV. DAVID FLEMMING, B.A., D.D.

THE roots of my interest in Western Canada run back to my boyhood in Nova Scotia, when Rev. Mr. Pitblado went from the East to Winnipeg in 1881, and concerning whose heroic ministry thrilling accounts came from the New West to the old city and churches of Halifax. When he became the first Pastor of Westminster in 1893, that interest took deeper root in the new congregation.

My knowledge of Dr. Mackinnon's outstanding ministry in East and West; my personal experience of Dr. Christie's noble brotherliness; Dr. Bonnell's most impressive ministry—these all gave Westminster a distinctiveness which drew me to her on every occasion possible during my own ministry in another part of the city.

All this may explain, in some measure, the unique pleasure it now gives me to assist Dr. Howse in the work of Westminster Church. My joy in this service and fellowship increases daily, and so also do my prayers blend with those of minister and people for her continued and enlarged influence.

NOTE—Dr. Fleming received the degree of Doctor of Divinity from Pine Hill Divinity Hall, in Halifax, Nova Scotia, on April 14th, 1937.

Missionary Life of Westminster Church

By MRS. A. D. MACKAY.

Early Days

IN THE very early days of Westminster Church, it might have been thought there was very little missionary zeal in the congregation. Forty families—very few of them on “easy street,” newly launched as an organization, no church building, worshipping in an opera house—they directed their thoughts mainly to the problem of securing a church home, and, for the time being, allowed other interests to lie in abeyance. But this state of affairs did not last long. The majority, in former affiliations, had been accustomed to giving to the schemes of the church, and did not feel it right to concentrate wholly on their own needs, however great; they felt they owed something to the church at large. The Pastor had made long trips through the great new country stretching westward and had grasped the significance of claiming it for Christ. The day of immigration from southern Europe had not yet dawned; but settlers from the eastern provinces and from the British Isles were scattered over the prairies, and small towns were springing up beside the railways in all directions. A majority of the newcomers had been connected with some church in their former homes and were in danger of losing interest if not kept in touch with it in this new land. The Presbyterian Church, along with other churches in the east, was making strenuous efforts to send out missionaries and erect places of worship. Money was greatly needed if the preaching of the Gospel was to keep pace with other projects in the west and our own people saved from drifting from the faith of their fathers. Manitoba was drawing heavily from the Home Mission Funds of the church, only the larger churches in the towns and country districts being self-supporting; both Pastor and members of the young Westminster Church felt they must share in the task of providing means of grace for others in needy districts. The contributions for some years were indeed small. In the second annual report appeared the first gift—\$50.00 for Home Missions, and the next year—\$69.27 for the same purpose, in addition a small contribution both years to the Manitoba College Missionary Society funds. Each year members of this society addressed a meeting in the church receiving a collection which varied from \$9.55 in 1894 to \$50.00 in 1909. Also from 1894, annual contributions were made to Manitoba College, Aged and Infirm Ministers Fund, Presbytery and Synod Funds; each year collections were taken for the Winnipeg General Hospital, Women's Home (afterwards Old Folks' Home), Children's Home, and various projects within the city; occasionally for some special object in the foreign field, such as the India Famine Fund, Formosa Chapel Fund, Armenian Fund. In the fifth annual report appears the first regular contribution to the Foreign Mission fund of the church—\$20.00. In those days special collections were taken for missions and benevolences; it was not until 1909 that the duplex envelope was adopted. In that year, contributions to the schemes of the church amounted to \$6,174.59.

Home Mission Society

In 1898, someone conceived the idea of organizing a Home Mission Society, as a means of bringing more vividly before the members of the congregation, the needs of our great Home Mission field. Its meetings were held once a month, taking the place of the regular prayer meeting on that night. The first president was the late Mr. G. R. Crowe and the first secretary, the late Miss Barbara Stewart. The meetings did much to arouse interest, and were perhaps the greatest factor ever employed in Westminster Church to educate the members in regard to their responsibility and privilege in helping to keep Canada Christian. Very often a Home Missionary, or a student who had served on the mission field was the speaker; sometimes one of the professors from Manitoba College or one of the city ministers was pressed into service; and visiting ministers of note or well known lecturers from the outside world were secured as often as possible. One of the annual reports says “From the work in the B.C. mining and logging camps to that in the Maritime Provinces and Labrador, it has been the object of the programme committee to find

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speakers for as many parts of the work as possible. The needs of our own city were not unnoticed. Such subjects as 'Child Saving,' 'The Plebiscite,' 'The Non-Church-Going Public,' 'The Coffee and Lodging House,' 'The Alfred Avenue Mission,' were discussed." Those who attended the meetings (sometimes as many as 200) thoroughly enjoyed them and so interested did they become, that it was said the late Dr. George Bryce, for many years convener Home Mission Committee of the Manitoba Synod, when a missionary came in from the field with a special request, would advise him to go over to Westminster, "they will give you anything you want."

In 1913 the name was changed to "Westminster Missionary Society" and plans were made for more definite lines of work, but at the end of 1914 the meetings were discontinued, no reason being given in the annual report. The war may have had something to do with it, but it was probably because the church was now making larger contributions to Home Missions and the need for the meetings was not felt as strongly as before. However, we cannot but feel their discontinuance was a decided loss to the congregation, the members not being kept in as close touch with the mission fields as heretofore.

Our Foreign Missionaries

Although for some years Westminster had been contributing to the support of three Home Missionaries, it had not a representative in the foreign field until 1914, when it assumed the support of Rev. Duncan and Mrs. McRae, missionaries to South China. A quotation from the annual report of that year follows, "Mr. McRae was designated by the Presbytery of Winnipeg in Westminster Church, Wednesday evening, September 16th, 1914, and left for the east a few days later. We trust that with these representatives of our own in the foreign field, the interest of every member of Westminster in foreign missions will be greatly increased."

On their various furloughs Mr. and Mrs. McRae have spoken in Westminster. They are still our missionaries and have helped keep alive to some extent our interest. But whether we have become as interested as we might be or not, we believe their work in Shekai, South China, has been greatly blessed; and we are very glad to have had some share in helping some of the Chinese people in their struggle towards a higher life, as individuals and as a nation. China today needs all the sympathy and help Christians everywhere can give her.

Special Funds

In addition to contributions to the regular schemes of the church, from time to time special contributions were made to various funds raised for special purposes.

CENTURY FUND: In 1900 the Century Fund of the Presbyterian Church of Canada having been inaugurated, its aims and objects were brought before Westminster. The fund was divided into two branches, the "common" and the "debt"; the "common" fund being all money raised and forwarded to the general treasurer of the Century Fund in Toronto, to be used for the schemes of the church as directed by the General Assembly. The "debt" fund was that raised by the local church for its own purposes. For the "common" fund Westminster Church contributed \$3,693.00, payments being made during 1901 and 1902. This gratifying result was made possible by large gifts from some members, but nearly all contributed in some measure.

KING MEMORIAL FUND: Again in the years 1903-1909, in common with other churches, a fund known as the "King Memorial Fund" was subscribed. This fund was used to establish a Professorship in Manitoba College to honour the memory of the late Rev. John M. King, D.D., who for many years was the revered principal of the college and gave freely of his time and talent to the service of the churches of Manitoba. To this fund Westminster contributed \$3,250.00.

ALFRED AVENUE MISSION: Another special appeal that received generous support was the above named mission opened in 1907, under the auspices of the women of

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the Presbyterian Churches in Winnipeg. It was necessary to erect a small building on Alfred Avenue in which to carry on the work of the mission; to the cost of which Westminster contributed \$2,008.00. This mission was later turned over to the Social Department of the General Assembly of the Presbyterian Church of Canada and became the "Robertson Memorial Institute," which all down the years to the present time, has received the warmest sympathy and support of Westminster Church; the annual financial support of the Institute and the Gimli Fresh Air project in connection with it, running into hundreds of dollars, varying from \$300.00 to \$900.00.

FORWARD MOVEMENT: Of all the special funds contributed by Westminster the above was perhaps the most ambitious. In 1920, a canvass of the congregation was made in the interests of this fund, which was designed to secure the money urgently needed for buildings and equipment for mission work at home and abroad. Westminster was asked to contribute \$34,000.00 in the next two years. The amount was oversubscribed but about \$30,296.83 was collected.

UNION FUND: In 1925 came church union and in 1926 a special offering was asked by the General Council to commemorate the event and for the extension of the missionary activities of the church. To this fund Westminster contributed \$10,906.42, which together with the ordinary contributions made a total of \$23,414.25.

SPECIAL: In the following year a legacy from the estate of the late Mr. G. R. Crowe came to Westminster, this amount to be paid by it to the United Church of Canada. This legacy amounted to \$21,936.99, the largest gift ever contributed by any member of Westminster Church.

SUNDRY: Besides these larger contributions to special funds, there were many appeals on behalf of relief and other deserving causes. During the war and subsequent years, there were almost continuous appeals which were always readily responded to; among them, the Y.M.C.A. military section, Red Cross Funds, Halifax Relief Fund, Soldier's Student Funds etc. Special sums were contributed as follows:

Chinese Famine Fund	\$3,397.00
Russian Relief	1,050.00
Armenian Children's Fund	406.33
Grenfell Labrador Fund	1,315.00
Japanese Relief	520.85

In 1924 the sum of \$400.00 was contributed to a fund raised by Winnipeg Presbyterian Churches to send Dr. Donald Black to Formosa. All the above amounts were over and above the regular contributions to the budget.

Church Missionary Committee

In 1921 the "Church Missionary Committee" was appointed under the presidency of Rev. Robert Schofield with the object of keeping the congregation more intimately in touch with mission fields of the church, and to this end a Monthly Bulletin edited by Mr. A. M. Long was issued and distributed. Meetings were held at intervals with speakers on missionary topics. Visiting the members of the church in the interests of the budget was also carried on. Some years later the Bulletin was discontinued; but the committee, with Mr. H. S. Duncan as convener, distributes the "United Church Record and Missionary Review" each month, still assists in securing subscribers to the budget and arranges for occasional missionary addresses. A missionary sermon is delivered from the pulpit each month.

During the depression years, the missionary offerings of the church have fallen off considerably. The "cent a meal" boxes were introduced in 1933, and the proceeds added to the envelope contributions have amounted to upwards of \$10,000.00 annually. The total contributions to missionary and benevolent funds from 1894 to the end of 1936 amount to approximately \$512,208.71 from all sources.

THE WOMAN'S ASSOCIATION



Top Row (Left to Right): Mrs. McCulleray, Mrs. E. C. Boardley, Mrs. H. Butler, Mrs. H. J. Duncan, Mrs. J. L. Horrobin, Mrs. F. P. Hamilton, Mrs. W. A. Bremer
 Second Row: Mrs. J. C. Stewart, Mrs. J. F. Patton, Mrs. J. S. Best, Mrs. J. F. Cullum, Mrs. S. C. Jones, Mrs. J. M. Macgregor, Mrs. J. M. Linwood
 Front Row: Mrs. J. L. Macdonald, Miss M. Harstone, Mrs. E. M. Howse, Mrs. David Macdonald, Mrs. Wm. Tennant, Mrs. N. J. Abbott, Mrs. John Macgregor, Mrs. J. M. Linwood

Retrospect

Looking back over the years, what has been accomplished? Who can tell? It has been given to us to have a part in the great Home Mission task of the former Presbyterian and more recently the United Church of Canada—an enterprise stretching from the Atlantic to the Pacific. It has established missions among Indians, Chinese, Japanese, Hindus, lumbermen, fishermen, lonely settlers and New Canadians in British Columbia, on the prairies, among the forests and mines of northern and eastern Canada, in cities, towns and sparse settlements. Churches, hospitals and schools have been built and maintained and missionaries have travelled thousands of miles, bringing healing and encouragement, hope and faith to countless lives. And we have had a part, too, in sending the gospel to India, China, Japan, Korea, Africa and Trinidad. Who can tell what has been done to bring sight to the blind, to heal broken and bruised bodies, to bring ideas to dulled and groping minds; to open new avenues of interest; to set people free from ignorance, superstition and vice; to bring Christ into the hearts and lives of despairing men and women, to bring children and young people to Him and to train them for Him?

The whole story we can never know, but it has been our great adventure with Him, to help build up the Kingdom of God on earth. To have been so used, to have been fellow-workers with Him is high honour indeed. While not claiming that we have done all that we could, for what has been accomplished, we render thanks and praise to His name. May we go forward to greater service in the future.

Woman's Missionary Society

By MRS. A. D. MACKAY

THE above society then known as the Woman's Foreign Missionary Society, was organized in the second year of the church's history—1894. The first year, several women including Mesdames: C. B. Pitblado, Colin H. Campbell, W. D. Russell, Herbert Crowe, Angus Browne, Charles Hislop, John Coltart, and a few others who had been members of St. Andrew's W.F.M.S. previous to the organization of Westminster Church, formed a "Scattered Helpers" Band, their contribution for that year being \$7.44. But not satisfied with that achievement, early in 1894, an auxiliary was organized with Mrs. Chas. Hislop as president and Mrs. Russell as secretary. The membership at the close of the year was twenty, and the amount contributed \$50.00. From that time forward the membership and contributions increased very slowly for several years, the newly organized church absorbing most of the energies of its women members.

From year to year the work went on, besides contributing money to the funds of the General Society, each year a bale of clothing was sent to an Indian School. Monthly meetings were held at which interesting programmes were presented, and once a quarter a meeting was held in the evening to which all members of the church were invited, the auxiliary seeking to give information and arouse interest. One of the annual reports contains the following sentences: "Our aim is to interest ourselves and others in the great need of our fellow women, who are living in ignorance of the Saviour, without God and without hope. Christ's last command, 'Go ye and teach all nations,' is binding on each one of us, indeed it is not ours to choose whether or not we will help in this work. We cannot all go, but we can help send." It is in that spirit, the work of the auxiliary has been carried on through the years.

Our Missionaries

In 1906, one of the members, Miss Cunningham, was presented with a life membership on her departure to assume the position of teacher in File Hills Indian School, Saskatchewan, where she gave splendid service for several years.

In 1911, another member, Miss Margaret Coltart, a graduate and gold medallist of Winnipeg General Hospital was designated as a missionary to Central India. She was presented with a life membership. Miss Coltart has rendered signal

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service, but with all her arduous labors in managing hospitals, she has not forgotten the auxiliary and has kept in touch with us by letters and visits when on furlough. A short sketch written by Mrs. T. D. Patton is embodied on page 74.

Development

In 1914, owing to the amalgamation of the Women's Home Missionary Society and the Women's Foreign Missionary Society of the Presbyterian Church of Canada, the name was changed to "Women's Missionary Society." From that time more work was undertaken by the auxiliary, such as visiting strangers and hospitals, providing supplies for hospitals and school homes which had been supported by the Women's Home Mission Society previous to amalgamation. The offer of the Ladies' Society to assist with sewing for mission schools and hospitals was gratefully accepted.

War Years

Through the war years it was difficult to maintain interest in the society, owing to the absorbing interest in the war, but the contributions were maintained at the usual level though not increased. By dint of self sacrifice, the members managed to keep up their regular givings while doing their full share of war work.

In 1918 the auxiliary suffered a great loss in the death of Mrs. G. R. Crowe, a highly valued member, the largest contributor to its funds, and one of the most devoted to every phase of its life and work. Several of the earlier members removed to other places, but new members filled up the ranks.

Special Funds

In 1920 the auxiliary undertook the collecting of \$2,000.00 towards the Forward Movement Fund being raised by the church, the amount to be raised in two years. A special sum of \$267.00 was also given to a fund contributed by the Provincial W.M.S. in appreciation of the services of the retiring president, Mrs. A. D. Mackay, this fund being used for a maternity ward in Dhar, Central India.

Effects of Union

The union of the churches in 1925 made some changes, one being the change of name to Woman's Missionary Society. Our interest in foreign fields was enlarged. To the fields in which we had previously been interested—India, Honan, South China, Korea, Trinidad—were added, Japan, West China, Angola, Africa, and also, in the home field, several new schools and hospitals. In our own city, too, in addition to our own missions, we became interested in those of the former Methodist Woman's Missionary Society—Sutherland Avenue, Stella Avenue, and MacLean Missions. We also came into closer touch with the women of the other uniting churches, through co-operation in Winnipeg Presbyterian and Conference Branch Societies. The effect of these contacts has been great gain.

Depression Years

For a few years following Union the affairs of the auxiliary progressed very favorably and then came the period of depression. Through this trying time, the interest in our work has, on the whole, been well sustained. With the help of the Women's Association some years, we have been able to maintain our allocation of \$2,000.00 annually, though we have not found it possible to increase it. An educational programme has been carried on with even more than usual vigour and the devotional part of it has been of great value.

The practical work of the auxiliary has increased. Visiting the hospitals has been a very prominent feature, as many as 1,200 visits being made in one year. Many members, notably Mesdames M. Hunter, N. J. Abbott, D. MacDonald, Wilson Smith, Shinn, Wilson, Arthur, Shearer and others have given the most faithful service. They have also distributed great quantities of books and magazines and

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other literature to hospitals and various centres. The supply department under Mesdames John MacGregor, Wm. Pozer, R. H. Riddell, Zeigler and others, has been very active and many boxes and bales of clothing were sent to hospitals, schools, etc.

The Strangers' Department too has not lagged, Mrs. L. J. Mylius and other members keeping in touch with new arrivals in the church. We owe much to the Social Committee under Mrs. C. C. Stewart and Mrs. E. C. Dunlop, Mrs. Beardsley and others for bringing in associate helpers. Altogether the depression years have perhaps stimulated us to greater efforts in some respects.

A Backward Glance

Looking back over the years, while undoubtedly our work has been of considerable value to many in various parts of the world, it has been of inestimable value to ourselves. It has deepened our own spiritual experiences, it has broadened our vision, it has helped us to a larger intellectual life, it has made us co-workers with Him in bringing in the Kingdom. If, through our efforts, women and children at home and abroad have been brought into that Kingdom and taught to follow Christ, we shall be forever grateful to Him who has called us into His service.

The following are names of presidents who have served since the auxiliary was organized:

Mesdames Charles Hislop, Colin H. Campbell, Angus Browne, A. D. Mackay, W. H. Irwin, G. R. Crowe, S. A. McKeague, T. D. Patton, Alex. McIntyre, W. H. Smith, J. T. Haig, A. Dickson, L. J. Mylius, C. W. Knipe, J. L. Macdonald, A. J. Fraser.

The total contributions from 1893-1936 are approximately \$39,338.71. Besides, thousands of dollars worth of clothing and vast quantities of literature have been given where needed, of which no accurate value estimate can be given. We only know that it has played a large part in linking us in loving sympathy with many lives.

Mission Bands

By MRS. A. D. MACKAY

A SOCIETY known as the "Young Ladies' Mission Band" was organized October 19th, 1893, the first year of Westminster's history. The following sentence occurs in the first annual report: "We have been surprised to find how little we know of mission work and have endeavoured to make each member feel that she, individually, is responsible for the success of the great undertaking of interesting others in mission work and study."

But while they studied missionary topics, they did not contribute anything to the support of missions the first year. By a sale of fancy work, they netted the sum of \$60.00 which they handed over to the furnishing fund of the church. However, the next year they made a beginning and contributed the sum of \$5.80 to the funds of the Women's Foreign Missionary Society. In the third year there is no mention of them, except that they contributed \$55.00 to the Sunday School library fund. After this we lose sight of them until 1899, when they re-appear in the annual report with a contribution of \$11.35 to W.F.M.S. funds, and they also gathered clothing for an Indian School. From 1900 onwards meetings were held regularly and reports presented annually, as well as a cash contribution, and clothing for Indian children. In 1908 their contributions had risen to \$125.00, and in 1912 to \$364.08, the peak year. Home and Foreign Mission fields were studied with occasional addresses from missionaries on furlough. Among those who gave much time to the oversight of the Band were Mesdames: H. S. Duncan, J. L. Fisher, S. M. Battram, A. Dickson, H. A. Robson, Jas. Feir, Larson, D. B. Huggins, and Miss Annie Gall.

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In 1914 the Band was subdivided, the children from seven to twelve years forming the "Sunshine Band," and the girls above twelve continuing as the "Girls' Mission Band." The annual bazaar which had brought in large sums was dropped and the contributions of fees and donations made a much smaller showing, the two Bands in 1915 contributing \$110.42. The Bands functioned separately until 1918 when they reunited to form a graded Band, divided into four sections. Sewing and knitting for hospitals was carried on by the older girls and all were given talks on mission fields.

In 1922 Mrs. D. B. Huggins who had very successfully superintended the Band for several years, resigned and Mrs. W. L. Hamilton succeeded her. For four years, she gave the Band the most devoted service and it grew in members and contributions. One work and one study meeting were held monthly. Quilts and toys and dolls were sent each year to Eriksdale or Ethelbert Hospital.

Mrs. Wm. Boyd and Mrs. J. C. Grant succeeded Mrs. Hamilton, carrying on the same lines of work and the same educational programmes. They were in turn succeeded by Mrs. Frank Ross and Mrs. Chambers by whom the same standard of work and study was maintained. In 1932 it was found impossible to secure leaders for the Band and it was decided to merge it with the Junior Congregation, the last Sunday morning of each month being Mission Band Sunday. As the children are under ten years of age, the contributions are small, but missionary instruction is given. Mrs. D. B. Huggins has been superintendent during these years. The total contribution from 1895 to the end of 1936 amounted to \$4,656.00

In 1928 the "Dorothy Kilpatrick" Mission Circle was organized and for a year held very interesting meetings contributing \$45.00 to W.M.S. funds. Its operation was then discontinued.

While it is never possible to tabulate them, we feel sure that through the years when such splendid service was rendered by the above women and others, there were very definite results, of which character building and love of helping others, were not the least important. We do not know of any body of women who gave more time and unremitting devoted service than did those leaders of the Mission Band, and we are confident the children who at different periods were under their care, will carry the influence received through their lives, and will in their turn in some way respond to the training received. We pay tribute to all the time and care and energy expended, to all the faith and love and devotion exercised on behalf of the children in our own church and for the children of other lands for whom they worked.

Pitblado Young Women's Auxiliary

By MISS ANNIE C. DICKIE.

THE Pitblado Auxiliary was organized in February, 1914, for the purpose of interesting the young ladies of the congregation in the study of Missions. It was given its name in the memory of the Rev. Dr. C. B. Pitblado, first Pastor of Westminster Church.

Ten meetings, two of which were thankofferings, have been held each year. Besides devotional exercises, it has been the aim of the Society, at each meeting, to present some phase of mission work. Addresses by returned missionaries, papers by the various members on the particular study-book of the year, talks on our home missions, and addresses by various officers in the Woman's Missionary Society, have all added to the general knowledge and interest in mission work, both at home and abroad.

At a crucial period in the life of the society, during 1915 and 1916, when it had almost been abandoned, Mrs. H. S. Duncan stepped into the breach with her wonderful missionary zeal, and worked unceasingly to make it a flourishing organization. Ever since, in her quiet unassuming way, she has been a great spiritual force in our society.

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Nine women of the church have been presidents, varying from a term of one to six years. They are as follows: Miss J. L. McKinnon, Miss O. B. Smith, Miss N. McGougan, Mrs. L. W. Washington, Miss M. Johnson, Miss E. M. Dickie, Mrs. W. S. Hazelton, Mrs. G. D. Simpson and Miss A. C. Dickie.

The average membership has been fifty-one, including eleven life members, with an average attendance of thirty-one. The total contributions towards missions during the twenty-three years has been \$13,630.00.

As the years have passed, the society has recruited its membership from among the business girls and teachers, in addition to the married women of the congregation who have found it more convenient to attend an evening meeting. Although the present membership is not as large as that of some auxiliaries, there is a band of very devoted women, who, each in her own sphere, gives unstintingly of her time and means, to the cause of Missions in Westminster Church.

The Field in South China

By. REV. DUNCAN McRAE, B.D.

YOUR South China representatives rejoice with you in the twenty-fifth anniversary of your work on Maryland Street. You naturally are looking over the results of the twenty-five years' work. You will see much for which to be thankful. The man on the street, if he has a heart, will not lack an opportunity to do good, to help another fellow; but I often think that good church members have a great deal for which to be thankful, in that every Sabbath, in the strange light of the cross, they are enabled to evaluate the things of life and from their plenty or penury, as the case may be, are led to make some contribution in His name for the help of others.

Often I have stood by a roadside shrine or in a Chinese temple and witnessed the contribution of heathen worship go up in smoke to no man's profit. It is not so with the offerings of Christian worship. Throughout the eight Foreign Mission fields of our church, by your contributions many have had healing brought to them, education made possible and the strange light of the cross has been thrown across the path of thousands. Many poor have heard the gospel, many have been set free and in the meantime, in midst of them all, a Christian church similar to your own is being established, that some day will carry on and assume a growing responsibility for her own people. This you have made possible on the side, as it were, while going about your own local affairs; thanks to our church system. Your reward is more precious than gold or silver.

During the past few months Mrs. McRae and I have been going about to the different chapels in our presbytery, holding with the Christians a two-day conference of four sessions. One session is given to the question "What has Christianity done for you?" The replies are all written on a blackboard. Here is the list that invariably comes from every group: 1, Sense of sins forgiven; 2, Freedom from sin and superstition; 3, No further fear of devils; 4, New joy in life; 5, Courage to stand alone; 6, New light on life's way; 7, More contented mind and a healthier body; 8, New interest in life; 9, Sense of security of being cared for; 10, Home shares Christian teaching. Seventy-five per cent of the women speak of the new joy brought into their lives. The women of India and of China like the women of the West are not ungrateful for what Christ brought to them. If you can spare a few minutes in thought visualizing the thousands beyond your borders who have had their lives enriched by your interest in foreign mission work, it will not, I am sure, be the least of your reasons for your joy and thankfulness at this twenty-fifth anniversary.

During the past twenty some years your representatives in China have witnessed the change of a great nation from an Empire to a Republic. The changing of the name was the act of a moment. In reality the change requires generations if not centuries, but great progress has been made against great difficulties. No

other nation has experienced the change in thought that China has during the last twenty-five years. Old cities have been completely modernized, narrow foot-paths have given place to wide motor roads throughout the country and air service is not uncommon. Educational reform is being strongly pressed by inspiration caught from mission schools and in the midst of favorable and unfavorable conditions, the Christian groups throughout China, the fruits of several generations of Mission work, have been able to unite in the organization of the Church of Christ in China. Over ten years ago this Synod of Kwongtung in which our South China Mission works, was the first group of Mission chapels to unite in forming the Church of Christ in China. This is all past history but should not be forgotten by Westminster Church at this twenty-fifth anniversary of her new church.

Miss Margaret Coltart, R.N.

By MRS. T. D. PATTON

WITH a burning desire in her heart to devote her life to the cause of missions, Margaret Coltart, upon graduating as a trained nurse from the Winnipeg General Hospital, offered herself as a medical missionary to the Women's Missionary Society of the Presbyterian Church in Canada for service in India. She was gladly accepted, and in the year 1911 sailed for that land.

Endowed with gifts of a high order, spiritual and intellectual, she was peculiarly fitted for the task to which she had set her hand; her consecrated Christian character, efficient scholarship, and executive ability, combined with her kindly and persevering activity were manifest then, and have continued to be all down through the years.

Upon arrival in India, the first few months spent in Indore were devoted to language study. But then, even as now, the medical staff was inadequate and before her first year had been completed Miss Coltart was appointed to Dhar as superintendent of nurses in that hospital. To define the work of a mission hospital is not easy. The duties are many and varied which devolve upon the missionary doctor and nurses. Not only is there the care of the patients, but also the administrative work, assistants to be trained, classes for nurses, dispensaries to be attended, calls to the sick in villages to be made, enough surely to overtax the strength of any worker. Miss Coltart met all these tests in her own efficient way, her reward being in appreciation of this efficiency, responsibility, and more responsibility! While in Neemuch hospital she not only carried on the work of superintendent, teaching and training the Indian young women in the profession of nursing, answering the innumerable calls made upon her as she went upon her daily round, but she supervised as well the Babies' Home during the absence of Miss MacHarrie on furlough, that in itself being no small task. She also took over the evangelistic work in the Ujjain field while Miss Greir was away, visiting the homes in the ancient city of Ujjain and touring through the many villages scattered over this extensive district. Many sick came unto them, and Miss Coltart's medical skill and knowledge helped greatly in touching these darkened lives. Hat Piplia hospital also came under her supervision as superintendent of nurses. Here she was stationed for several years, the greater part of the time without a Canadian doctor, the nearest one being thirty-five miles away.

The past three years have been spent in Bausware among the Bhils—a primitive people—among whom she has continued her Christ-like ministry, bringing healing and relief to the sick, cheer to the weary and hopeless, light to those who sit in darkness, and to all the Gospel was preached; not only has she preached the Gospel, she has lived it, an epistle known and read of all. None can tell the story of these more than twenty-five years dedicated to the service of her Master. His "Inasmuch" is her reward. Many thousands have come under the care and skill of Miss Coltart, and she has experienced that supreme joy of seeing lives transformed and brought into the Kingdom, others whose hearts are touched, doors opened that might have remained closed—truly the harvest is ready.

WESTMINSTER CHURCH

The following is from a letter written by Miss Coltart some little time ago. It conveys her spirit of loyalty to the Christ whom she so devotedly serves, and her great devotion to her work: "I want to return thanks for the privilege of being allowed to carry on another year, in work which is always interesting, and in which one is often conscious of a great sense of satisfaction. We may not see much fruit yet, but we are in the service of the Christ who conquered defeat, and He will yet reign in this land and in every area of human life and thought."

Westminster in India

1914—1929

By MISS DOROTHY H. KILPATRICK, B.A.

IN THE spring of 1914, a letter reached me which brought three-fold joy. It came from Westminster Sunday School, requesting me to represent them on the foreign mission field. First, it was a great honour; an honour bestowed on me for my father's sake, as he had been for fourteen months Moderator of Session when Westminster was without a minister (February, 1904 to April, 1905). In the second place, the new connection linked me with the West where I had spent six happy school years. In the third place, the romance of the invitation appealed very strongly; I was to be the ambassador to India's children of one thousand children at home.

Does it mean anything to the home church to be personally represented on the Mission field? It means everything to the Missionary to be their representative. It gives at all times a sense of personal backing that nothing else could convey. In countless ways, great and small, the connection with Westminster helped me to be a better servant of Jesus Christ.

Round the interior wall of the post office in Hongkong are printed in gold letters the words: "As water to the thirsty soul, so is good news from a far country." I apply that in retrospect to early days in India, when Westminster children deluged me with post cards and letters every week, keeping me in vital touch with the power-house of love and prayer at home. I still remember the tug at my heart when I heard that the boys of the Bible Class were contributing to my support \$100.00 out of their own earnings. Then, there were the delectable Christmas parcels—notably one from Miss Marshall's little girls, containing a mamma doll, destined herself to become a most efficient Missionary, advertising our presence, and attracting eager crowds. Again and again I repeat that I was consciously borne up on the love and prayers of a thousand pure hearts. (How the angels must have smiled over one small Westminster-ite, who tearfully refused to pray any more for Kilpatrick when he had "a new little bruvver called Patrick!") Sometimes, like Elisha's servant, I saw the mountains round about filled with a conquering army, a Children's Crusade, a thousand strong. From the Sunday School, from the church, and from my beloved "senior colleague" Dr. Christie, came unfailing streams of strength, courage and inspiration.

It is impossible to name here, all those who kept the links of the connection strong and bright. Among them were Mr. Mundell, my first superintendent; Mr. Duncan, faithful correspondent of many years, and Mr. Herbert Sadler, church organist, whose ministry of music made my first furlough visit memorable. To my friend Mrs. W. H. Collum, I owe more than this pen could ever tell.

As your representative I had seven happy years of school work in Rutlam, Central India. There, after a year's language study, I began to take over the work from dear Mrs. Fraser Campbell, one of the first Missionaries of our church. She had saved and sheltered some seven hundred girls and women in the 1900 famine, and subsequently trained many of them for Christian life and service in their own homes. My school was full of their happy children, latterly forty little boys and ninety girls in the boarding schools, and others in day school. There was, besides, industrial work among the Christian women, and a wider connection in the zenanas of the city, and in seven near villages.

WESTMINSTER CHURCH

These years, 1914-1921, were a valuable apprenticeship to those that followed, for from 1922-1929 came the fulfilment of my desire to tour among the villages at the very heart of India. I was appointed to what was then known as the Nimar field in the valley of the Narbada River, with Mhow as headquarters.

My colleagues, Mr. and Mrs. Thomas Buchanan, Miss Weir and I aimed first to reach and to teach the several hundred baptized Christians, far scattered throughout the district. Sometimes one visit a year was all we achieved. Think in comparison, of the myriad offices of the church you and I receive here, with hardly a thought of our privilege! Secondly, we aimed to have our village Christian children educated. To this end we started little primary schools or, where possible, encouraged our children to attend existing state schools. Caste prejudice interfered little where village schoolmasters were enlightened and friendly. Thirdly, we aimed to commend the Gospel to all in the fifteen hundred villages with whom we could make contact. Because the religion of Jesus touches every area of man's life, we found our days often occupied with the practical Christianity of first aid, relieving sore eyes, helping the fever-stricken, and not infrequently scrubbing reluctant heads! Often medical or surgical cases could be passed on to our Indore hospital. "I am not a doctor, you know," I objected once to a tall man in trouble. "I know it: that is why I come," said he. "If a doctor can't cure you, why he never lets you go! If you leave, it's feet first." One sweet little woman came back and back, apparently without much need. At last she explained: "It's not the medicine we want, it's the faith."

Since my return to Canada, over seven years ago, marvellous advance has been made. We have now our own Mission Hospital at Mandleshwar, our own land—where we had no foothold before—and three bungalows. Best of all the Indian Church has two or three organized congregations in the district. The great mass movement of the untouchable or outcast people is affecting our area, bringing in whole communities at once. Nevertheless, as in the Gospel narrative, individual names shine out, names of those whom Jesus kindled, so in the Narbada Valley here and there His torches take separate light.

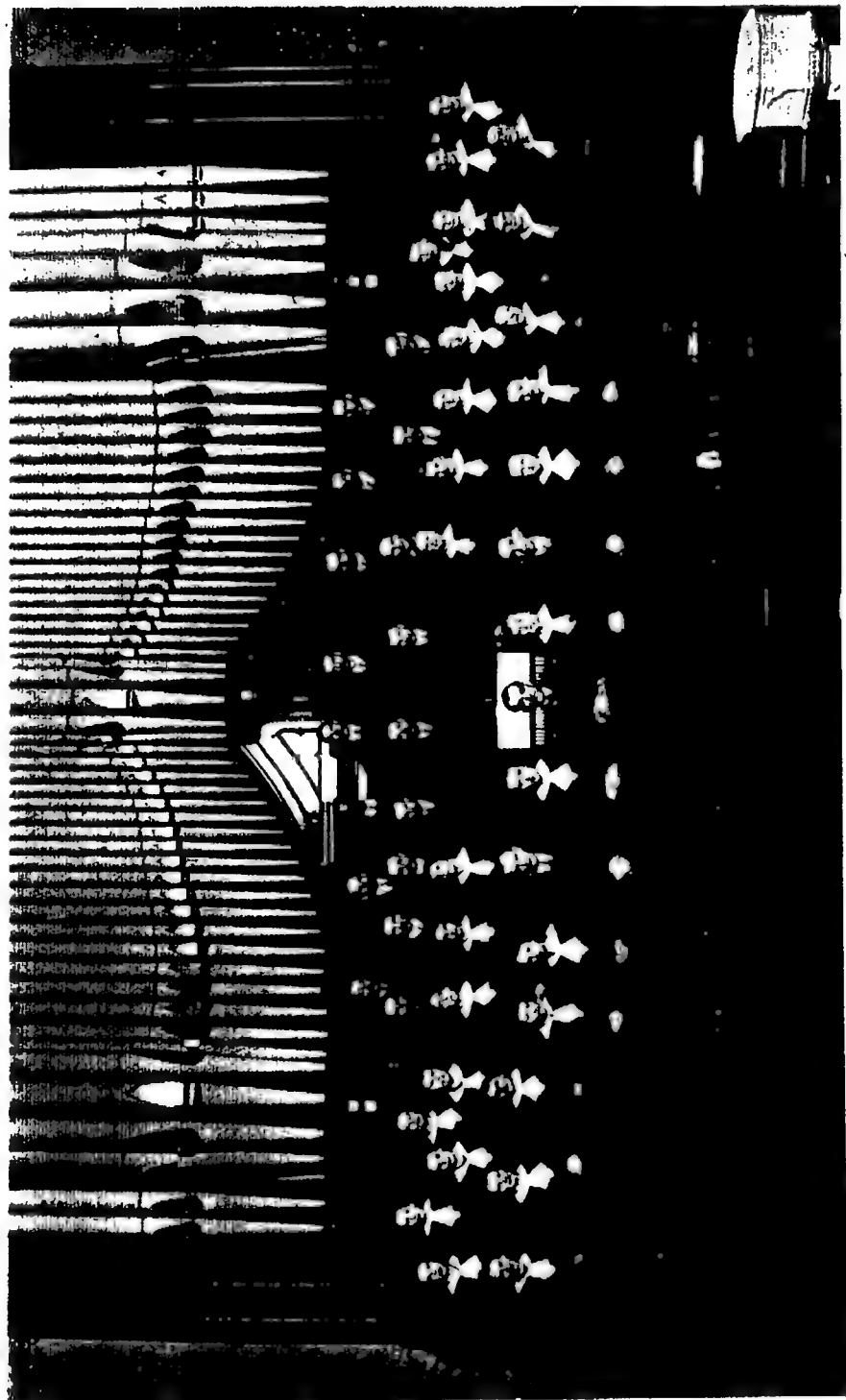
I give but four brief illustrations of the transmission of *your* message of love to individual hearts. One day, as your representative, I stood long outside a closed door. The little high-caste woman within hesitated to admit the alien. Later, desperately anxious about a sick child, she sent for us. Firm friendship followed, and soon we were free to talk of the real things. When we left for home, two years later, she, Brahmin of the Brahmins, broke caste to eat with us! "Oh, sister," I exclaimed, "don't do it! If the neighbors hear, the father of your son will lose his state service, you yourself will be put out of caste." I shall never forget her beautiful brave answer, or her shining eyes as she gave it: "What," she cried, "does Love know about the bonds of caste?"

Sometimes the comic mixes with the pathetic. I am reminded of my dear Govind, village teacher, a little darker than he need have been, who courageously vowed to bear what he termed "the Cross of Cleanliness!" (Would any Westminster boy understand?)

We can never forget old Gulab Baba, dear Old Man Rosie, our gentle assistant, whose job was to bring little children on time to school in a place where there were no clocks or bells! It was he who at seventy years of age, alone of all his people had confessed Christ openly, and been openly derided by a scolding wife. Later he nursed the mocker tenderly. When his own call came, relatives gathered from far and near, for he was father of the clan. Two of them who had not seen him since he met Jesus, turned to one another in amazement, saying: "Whence comes the light—the light on a dying face?"

Nearest and dearest was sister Fatima, cured in Indore Hospital, burning like a brave little candle in a Mahomedan village. When trouble fell upon her—her husband becoming mentally deranged—the neighbors turned upon her. "You did that," they cried, "because you would not bear the evil God sent you in your own body. He put it on your husband." Like a flash came the answer, "God is not like that. My Lord (the Christian name) wouldn't do a thing like that."

WESTMINSTER CHURCH CIOIR



Top row - Men - Left to right, G. J. Schreiner, J. A. Newfield, H. Juckamp, Phil Hay, L. A. Forrest, J. S. Fehner, Ed. Powell, D. George
 Second row - Men - G. C. Gough, W. Welsh, D. Gilmore, A. Conklin, A. R. Waller, D. M. Jones, W. L. Driver, G. T. Eve, Dr. J. I. Morrison
 Top row - Ladies - L. Bates, M. Hollins, M. Alexander, G. Ables, M. Jones, M. Lawrence, Mrs. G. D. Bartlett, Mrs. J. A. Newfield, D. Fehner, (spare organ), J. McKen, Mrs. C. Cress, D. Crawford,
 Mrs. J. Schreiner, J. Minnie, H. I. Young, V. Lutz, D. Mills, L. D. Lowe
 Second row - Ladies - J. Reventree, J. Wessley, Mrs. D. Gilmore, (spare organ), Mrs. D. M. Jones, L. Maghata, W. Juckamp
 Front row - M. Davidson, J. Campbell, A. L. Lowe, President, Helen Tennent, Herbert J. Sadler, Organist and Choirmaster, Ruth Mattoon, A. T. Hay, J. M. Dodds, H. Sparrow

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The time fails to tell of Kalu and Somar, of Dasrath and Lachchhman, of Old Ma, of Anandi, the Joyful, of dear Dwarki, and of the countless others to whom your gifts and faithful prayers brought saving strength and comfort of love.

In closing, I speak to the boys and girls of Westminster today. Your Sunday School gave me the happiest fifteen years of my life. I beg you to give the same marvellous support to your present representative. I ask you to send next, one of yourselves, a boy or girl of Westminster. That would make this Jubilee Year complete. Do you hear the challenge in His voice?—"Lift up your hearts!" Together let us answer: "We lift them, Lord, to Thee!"

By REV. H. E. D. ASHFORD, B.D.

WHEN Westminster decided to express its missionary enthusiasm in a more individual way, it was very fitting that the Sunday School should choose Miss Dorothy Kilpatrick as its representative in India. No choice could have been more suitable. Miss Kilpatrick's charm and ability place her in the very highest category of those of our church who have served in India.

Not only did she have charm and ability, but a characteristic even more rare, a great overwhelming love for India and the people of that country. When we arrived in India she was home on furlough and it so happened that the man who had been her language teacher also became my pundit. He had taught the language to many missionaries, but none had so impressed him as your representative from Westminster. He never tired of singing her praises and proclaiming her skill with language and her concern for the people. Big and small, sick and well, learned and ignorant, good and bad, were all enfolded within the compass of her affections.

When circumstances made it impossible for her to return we were asked if we would accept the honor of trying to succeed her as your representative in that country. Your minister of that time, Rev. J. S. Bonnell, wrote me a very kindly letter saying that he had at one time hoped to come to India as a missionary, but the way had not opened for him. Messrs. Duncan, Schofield and Horn followed him and assured us that we would be welcomed into the fellowship of Westminster. Before we hardly realized just what it meant we were told that we were your representatives.

Our enforced stay in Canada has afforded us the opportunity of becoming better acquainted with the church and people that we try to serve out yonder. More and more I deem it a real honour to have our names inscribed on your weekly calendar. That honour is enhanced when I realize that your church leads the whole of Western Canada in supporting the missionary funds of the church.

This year marks the close of twenty-five wonderful years of service in your present church home. Each year we see evidence of greater activity and greater triumphs on your part. You can well rejoice in the record of the past. You can well anticipate even greater glories in the future. May God bless you one and all, in this your year of jubilee and lead you forward to the fulfilment of your highest hopes, both as individuals and as a church.

Note:—Mr. and Mrs. Ashford are to leave during the summer of 1937 to take up their work again in the Central India field.

HEAR OUR PRAYER, O LORD

Almighty God, who hast made of one blood all nations of men for to dwell on all the face of the earth, help us to think with Christian sympathy of our brothers who are not so blest as we. It has been our happy lot to have known Thee, the true God and Christ the Saviour, and to have enjoyed the blessings of a Christian society. But the good news of Thy love and of the Heavenly kingdom which Jesus Christ established is for all, and we are bound to pass it on. Make us faithful in this our obligation, that we weary not in our endeavour until the ends of the earth have seen Thy salvation. Bless the missionaries in all our foreign fields. Give them wisdom, faith and patience. Strengthen and uphold them by Thy Spirit. Open the hearts of the people to receive Thy Word, and lead them in loving obedience to the feet of Jesus Christ. AMEN.

The United Church Record and Missionary Review.

Woman's Association

By MRS. N. J. ABBOTT, MISS MARGARET HARSTONE, MRS. FRED. B. HAMILTON

EVERYONE knows the importance of a good foundation if the structure to be built thereon is to stand the test of years. The women responsible in the early days for the solidarity and strength which has endured, were unconscious of the magnitude to which this work would grow. They sought guidance of their Lord Himself in the choosing of their material, trying to match with the best they had, Him who was their chief corner-stone.

We like to think of their great faith and trust in our Heavenly Father as they planted the small acorn which has grown into a mighty tree, whose branches reach out beyond the narrow limits of our own church, to help and cheer with its friendly shade the many weary travellers along the road of life.

The "Ladies' Society" as it was first called, was organized September 27th, 1893, with Mrs. C. B. Pitblado as president. The duties of this society were to help the Elders and Deacons in their work, visit the sick, relieve the poor, promote sociability, and create a home atmosphere in the church.

To indicate the earnestness and loyalty of this band of workers, we learn from the First Annual Report that in three months twenty-five members raised \$351.00. The method at first adopted to raise the funds was the monthly visits on the part of the collectors assigned to this work. This was supplemented by membership fees and entertainments, and during a two-year period, by "talent-money." To show how faithfully the members performed their duties, we note that in the year 1897, thirty-two ladies were able to report \$1,566.83, of which \$1,520.88 was turned over to the Deacons.

During the first ten years (according to the Annual Reports) there was raised the sum of \$8,870.26, of which \$8,339.94 was given to the Church Treasurer, and \$237.10 expended in furnishings.

During the second decade the Annual Reports indicate the society was carrying on its work, but the outstanding period was the year immediately preceding the removal to the present edifice, and the one in which this important event took place.

Those who occupied the president's chair while the society functioned in the old church on Notre Dame Avenue were: Mrs. C. B. Pitblado, Mrs. Colin H. Campbell, Mrs. J. B. Mitchell and Mrs. G. R. Crowe.

The opening of the present church took place June 16th, 1912, and the pride of the congregation in its new home created an enthusiasm that manifested itself in the society, for the reports showed a very substantial increase in membership. For the first few years the ladies concentrated on the furnishings of the new church. With this task accomplished their activities broadened, and financial help was extended to various organizations, some of which are still receiving support.

By this time Canada was taking part in the Great War, and the women of Westminster were giving of their time and means to patriotic enterprises in common with sister organizations throughout the Dominion.

The method of financing was by sales of work, concerts, lectures, teas and dinners. In the year 1919 the sum of \$1,000 was given to the Forward Movement, and in 1920 the sum of \$1,000 was handed to the treasurer to apply on the church deficit.

In 1921 the principal source of income was by a bazaar, which accounted for \$3,700. In 1923 the society invested, as a reserve, \$3,000.00 in Government Bonds, having in view the erection of a hospital as a memorial to Mrs. G. R. Crowe.

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These yearly bazaars referred to above, continued until the inauguration of the circles in 1924.

The circle system has proven the most satisfactory method of raising funds. It is not only systematic in its operation, but provides an excellent opportunity for fellowship among the members. Since its inception the sum of \$27,088.83 has been contributed by the members.

Mention might be made just here of the "Guest Teas," which at first were held twice a year, in the Spring and Fall, but of late years in the Spring only. A freewill offering on the part of the members has been substituted for the Fall tea.

An item of interest in the Report for 1925 is the expenditure of \$2,493.93 for the decoration of the church auditorium, and \$768.00 for decorating and cleaning the halls, vestry and Sunday School rooms. It was during this year that the society sponsored the Old Folks' Dinner, which has continued ever since to be an event in the lives of the very appreciative guests. Also in this year Westminster Church became a part of The United Church of Canada, and the society lost a number of its active members. At this time the organization was re-named the "Woman's Association."

In 1926 The Elizabeth M. Crowe Hospital at Eriksdale, Man., in memory of Mrs. G. R. Crowe, was built at a cost of \$7,000.00 with \$300.00 additional for bedding and linen. By the end of the following year a balance of \$700.00 owing on the hospital was paid. Later on, an electric lighting plant was donated to this institution, costing \$578.15, and a sterilizer valued at \$34.00.

As evidence of the interest of the women in the mortgage problem of the church, the records show that over \$7,000.00 has been contributed up to the present time towards its reduction.

While the society is not primarily a missionary organization, it has, during the past six years, sent \$6,900.00 to the Church Office, at Toronto, to help pay the salaries of ministers in certain dried-out areas in Manitoba and Saskatchewan.

In this historical sketch the financial aspect has been mentioned only as emphasis to the growth of the seed planted in earlier days. All through the years the members have realized their stewardship, their responsibility to those about them, and with glad hearts have responded to material calls for support and help, glad to have the ability to respond in dollars and cents when dollars and cents was the correct response.

To indicate how effectively they have applied themselves to their task during the years, it is only necessary to state that the grand total of the amount raised by the Ladies' Society (afterwards the Woman's Association) up to and including the year 1936, was \$112,344.00. A remarkable achievement indeed!

The names of those who have occupied the president's chair since the removal from the "Old Church" are: Mrs. G. R. Crowe, Mrs. Herbert Sellers, Mrs. R. F. Rorke, Mrs. Agnes Halls, Mrs. J. L. Macdonald, Mrs. N. J. Abbott, and at the present time Mrs. David MacDonald.

We regret that lack of space will not permit us to tell of the many interesting and inspiring experiences that have been made possible in the work of this society. One cannot put into words the value of the close and lasting friendships formed through working together in the circles and on the different committees. We wish it were possible to paint a picture that would show you the happiness and joy that have been brought into lives that were crushed and discouraged; the friendly visits and flowers that tell our sick and bereaved they are remembered; the assistance to under-nourished and needy children; help for the friendless girl, and to the stranger passing through our city; the friendship and support given to our missions and smaller churches; the joy in the work of our own church,

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taking the part as the mother organization to create the kind of atmosphere that will help those who meet together in the church to feel the peace and happiness of being at home.

SHARING THE LOAD

"Think not a leader can alone achieve;
She needs the help of others who believe
The cause is just. No worthy fight is won
Without the rank and file to see it done.
Great tasks demand that back of her who leads
Stand many reapers eager with their deeds;
Women pledged to service in a work well planned.
Alert to follow Him who gives command.
Forget not, it was said by Christ, our Lord,
"The faithful, great and small, have like reward."

—Selected.

Westminster Sunday School

By MR. E. K. MARSHALL.

GO, TEACH!" We are all conscious of changing conditions in every department of our thinking and of our lives. So vast have been these changes and so inevitable do they seem that we scarcely dare to predict the future and its order of society. But the progress is forward. All moves as to

"One far-off, divine event!"

The church has gone forward, and the new life, ever becoming new, throbs at the centre. We worship a living God, in whom we live and move and have our being.

The Sunday School, as we know it, is really only of recent times and came from the urgency of the teaching function of the church and the need for religious instruction, and training of youth because the children of today are the church of tomorrow. The school is in the church and the church is in the school, and both are as salt and light in a changing world.

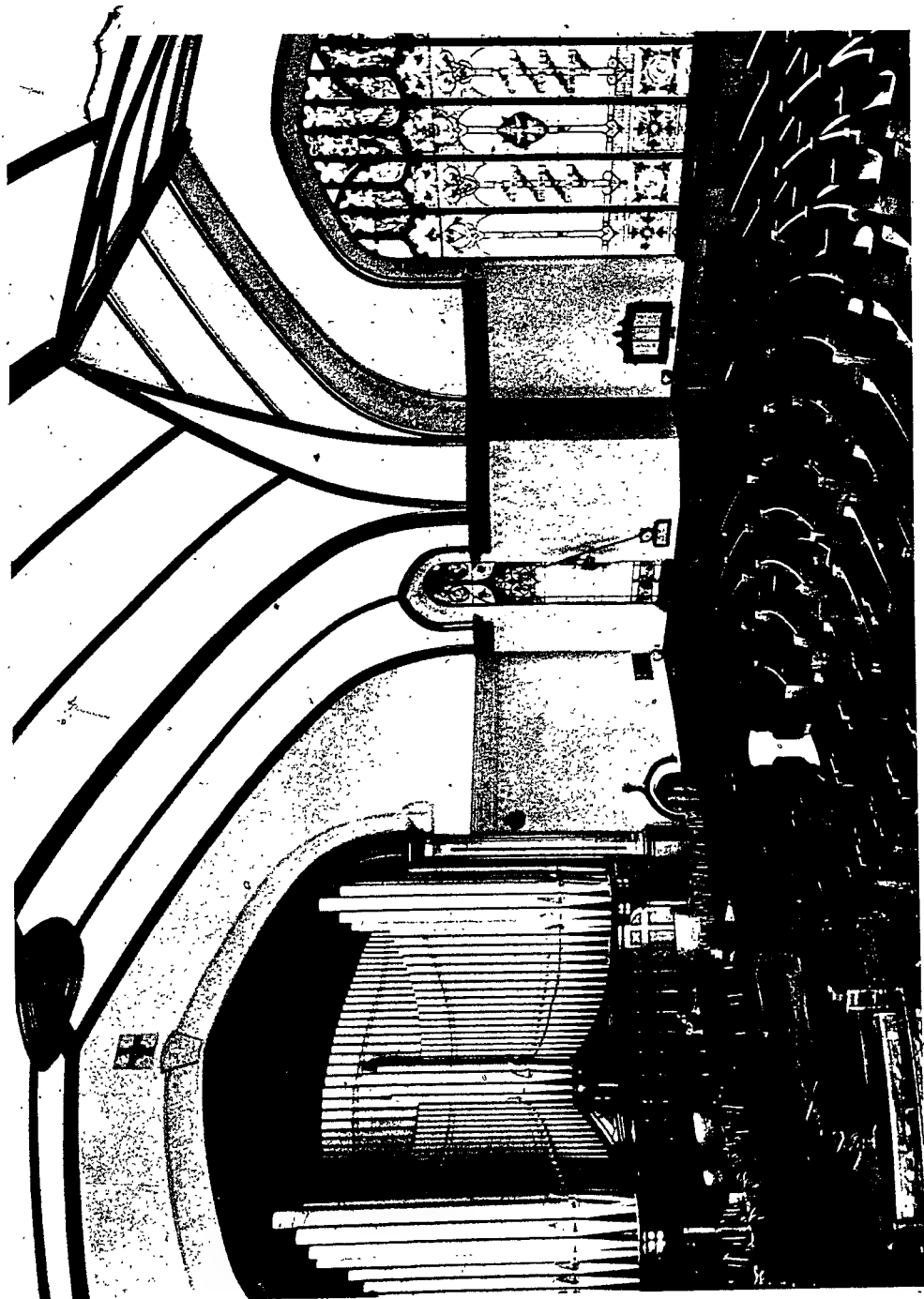
Because the ultimate purpose of all Sunday School work is religious, the founders of Westminster Church from the very beginning recognized the essential part that the Sunday School teachers and the Sunday School pupil should have in the life of the Church. Hence, with the organization of the congregation as a unit in the religious life of this city came the setting-up of the Sunday School, or Sabbath School which was the name it bore in the early days. Since that early day and continuously ever since the Sabbath School has always been a most vital part of our church.

A number of years ago Dr. Mead made a study of church membership in the United States and found that 83% of all who entered into communicant membership of churches came from the Sunday Schools. The founders of our church seem to have had an uncanny understanding as to what was proper and essential in a new Christian society. Hence, at the beginning, on March 5, 1893, Westminster Sabbath School was organized with 68 persons who met in the old Victoria Hall, with 12 teachers, a superintendent and a secretary.

The primary class met behind the scenes amidst the paraphernalia of the stage, and the Bible class met in the entrance corridor. The latter class grew that year from ten members to forty under the inspiration of Rev. Mr. (later Dr.) Pitblado as teacher. As the months went by, the school grew in number and organization, with a total reported at the first annual meeting of 135, with a revenue of \$229.50 and a library of 350 choice books. The superintendent, in his report that year, said: "As in the church, so in the school, we aim at intelligent understanding of the Word, proper conception of God's character and of the character and mission of His Son, a lively appreciation of the dignity of manhood as conferred upon us by our Creator."

We have made many changes since 1893 but we hope we are right in believing that the principles so wisely laid down by Superintendent Russell in those early days have never been lost sight of amid the ceaseless change of teacher, pupil, programme and method.

THE CHURCH AUDITORIUM



THE NORTH-WEST FRONT CORNER



WESTMINSTER CHURCH

We believe we should here record the names of the first staff of Westminster Sabbath School, in 1893.

Mr. W. D. Russell, superintendent; Mr. Robert Douglas and Mr. Chas. B. Pitblado, librarians; Mr. John A. Logan, secretary-treasurer; Miss Ross, organist; teachers: Rev. C. B. Pitblado, Bible class; Mrs. Angus Browne, primary class; and intermediate classes: Mr. Colin H. Campbell, Mrs. Colin H. Campbell, Mrs. Wm. Murdoch, Miss C. Walker, Mr. H. B. Douglas, Mr. Isaac Pitblado, Mr. J. C. Saul, Miss Jessie Ptolemy, Mrs. P. C. McIntyre, Mrs. R. McMunn, Mr. D. A. Stewart.

It is a matter of record that the first picnic of the Sabbath School was held during this year. We also note the use of the words "Relief Fund" and "Relief Committee"—words which mean somewhat differently today.

1894. The Sabbath School during this year had nineteen teachers and officers. The teachers met quarterly, and their picnic was at Elm Park. From the report we read: "It is a matter of regret that many of our most experienced and successful teachers were obliged to drop out during the year. Their places were taken by teachers of wide experience in other cities." It was also recorded that little relief was needed this winter.

During 1895 the principal matter to note is the growth in the library. It now numbers 500 books.

In 1896 the motto suggested by Dr. Pitblado "Everyone faithful at the post of duty," might be said to run through the whole history of Westminster. We also note the term "Beloved Pastor" occurring year after year—another characteristic of the church. In 1896, too, we note for the first time that the summer vacation is mentioned as affecting the attendance. The annual picnic this year was held at West Selkirk, and it was so successful that it was decided to celebrate Civic Holiday each year in a similar fashion. In 1897 Mr. Isaac Pitblado was superintendent and Mr. W. D. Russell was assistant, with eighteen others. A marked increase of attendance and satisfactory progress was noted in the report. During this year they gave \$60 to missions, paid for supplies in advance, as well as having over \$100 for the library.

In 1898 the enrolment was 190 and the picnic was held at Elm Park. At the annual meeting the Pastor offered rewards to all scholars who during 1899 would memorize the 3rd, 14th and 17th chapters of the Gospel of St. John. Those were brave days.

In 1899, \$75 was given to the library. We note, too, that the assistant superintendent and Bible Class teacher was that celebrated scholar, Mr. J. C. Saul.

In the following year, 1900, Superintendent I. Pitblado remarked: "One gratifying feature of the year's work was the number of pupils who learned the Golden Texts, the Catechism and selected portions of the Scripture." The picnic this year was at Morden.

In 1901 the Session Clerk drew attention to the clause in the report dealing with the Sabbath School and emphasized the importance of the good work which was being done in the school and the obligation the congregation was under to Mr. Isaac Pitblado, the superintendent, and Mr. J. C. Saul, assistant superintendent for the very able and energetic services given so willingly and successfully in this branch of the Master's cause. In the Deacons' Court we read "The tone and spirit of the school are alive to the great importance of the work they have in hand," and in the Sunday School report comment is made on the necessity for a closer relationship between the church and the school. The report speaks of New Year's morning as the annual Presbyterian gathering for Sunday Schools and asks for "Zealous co-operation of the whole church" and extends thanks for invaluable help in the past.

In the following year, 1902, Mr. J. C. Saul left the city for Toronto. This was a great loss to the school. He was succeeded by Mr. J. B. Mitchell. The enrolment now is 225 and the teachers and officers 23. The annual picnic was held at Miami. The report, in part, says: "We dare not estimate just how far our apparent progress may be real in the sight of God, but unto Him who is able to keep us from stumbling,

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we commend with all prayerfulness our work done in His vineyard, and in looking forward to ever-increasing usefulness, we pray that God's blessing may rest upon our labors."

In 1903 the annual meeting spoke of the valuable work of Mr. Isaac Pitblado in the Sunday School, commenting upon its efficiency. A Sunday School choir was formed this year under the direction of Mr. L. H. Bennett and gave special services on Sunday, September 13th. The annual picnic was at Carman and we note in the report for the first time the formation of a baseball club and the fact that the Sunday School finished in third place.

During 1904 Dr. Pitblado became ill and for over a year Westminster was without a settled Pastor. It was consequently a somewhat trying year for the Sunday School. We note, however, much activity during that winter.

Rev. Clarence Mackinnon became the Pastor in 1905, with Dr. Pitblado as Pastor-Emeritus. The Sunday School had grown to 21 classes and 882 books in the library. Mr. Isaac Pitblado resigned as superintendent and was succeeded by Mr. J. B. Mitchell. The annual picnic was at Morden and we read that "all got a thorough wetting getting home from the station but had an enjoyable day."

The following year, 1906, was a successful one but the annual picnic at Selkirk was not well attended.

The year 1907 was marked by evangelistic services, and there is a complaint that more teachers were needed. The picnic was to Winnipeg Beach.

In 1908 we read in the report of the Deacons' Court that "The Sunday School is the nursery of the church and the good work which is being done by faithful teachers will bear much fruit in the years to come." Parents were urged to see that scholars did their daily readings, read their lessons and memorized their Golden Texts.

In 1909 Dr. Christie came. At this period Winnipeg was changing rapidly and it was found necessary to start a branch school which was opened on May 9th, at 69 Furby Street, with Rev. Professor J. Dick Fleming as superintendent. The branch was opened in order to serve the children of the congregation in that district and was called the "South End Sunday School." The main Sunday School was under Mr. Mitchell, with 32 teachers and officers. The South End Sunday School had 86 names on the roll. We note prizes were offered for committing to memory the first half of the Shorter Catechism.

In 1910 for the first time the Sunday School was closed during July and August. Professor Fleming resigned from the superintendency of the branch Sunday School and was followed by Mr. R. J. Macpherson. The branch school was raising funds for the baptismal font for the new church building. Mr. Mitchell resigned as superintendent of the main Sunday School and was succeeded by Mr. W. J. Mundell. Owing to a shift of population, the South End Sunday School was growing very rapidly so that attendance had really to be discouraged.

The following year, 1911, we read again of a plea that parents interest themselves in the Sunday School. This year was the last report of the Furby Street Sunday School and we read: "We have been, as it were, the pioneer army holding the frontier until this splendid fortress should be erected"—referring to the new church. "A few weeks more and their feeble candle light will unite in the full flame of glory of the splendid church and school."

In 1912, Colonel Mitchell in the Session report says: "The hope of the church is in the children," and Superintendent Mundell said "that Westminster would hereafter be known as a Missionary School." At this time Professor George A. Sproule had the Adult Bible Class. The Sunday School moved into the new building in April, 1912. The baptismal font was largely provided from funds collected by the Furby Street School. When the Sunday School moved into the new building, Superintendent Mundell had the assistance of Dr. Daniel McIntyre, superintendent

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of Winnipeg schools, in re-organizing the work of the Sunday School. Dr. McIntyre gave much valuable assistance and advice in grading the pupils and getting classes organized.

The next two years, 1913 and 1914, were years of expansion; the latter witnessed the beginning of the Great War, when the church parlors were opened to the soldiers. In the latter year Miss Dorothy Kilpatrick was appointed to India as our Sunday School representative, and Rev. Duncan and Mrs. McRae as Westminster's own missionaries at Kong Moon, South China. We note this year, too, that the envelope system was to be adopted in the Sunday School.

The first war year was 1915. The experiment was tried of a small Sunday School in Windsor Park in the home of Mrs. Everett Boyd. Professor Sproule was elected associate superintendent. There were now 78 teachers and officers.

In 1916 Mr. Mundell resigned from the superintendency after a splendid piece of work in consolidating the school in its present quarters, and was succeeded by Mr. James Feir. There were now 103 teachers and officers.

In 1917 Dr. W. A. McIntyre, of the Provincial Normal School, gave a series of brilliant lectures on Sunday School Teachers' Training.

The year 1918 was that of the influenza epidemic and much distress apparently existed in the community. We note, too, in the report that the Sunday School was interested in a great number of local projects as well as in foreign mission schemes.

In 1919 we read that on November 16th there were 722 pupils present. This was a great year with the Sunday School. Mr. Feir was succeeded by Professor Sproule who had been working in the junior school. The Adult Bible Class was under the leadership of Mr. A. M. L. Long.

In 1920 the enrolment had gone to 919 with a record of 761 on one Sunday. There were 28 officers now and 96 teachers. Mr. Schofield recommended at that time that we support two missionaries instead of one. This year was a very successful one. There were a great number of visiting speakers.

In 1921 Miss Dorothy Kilpatrick was home after seven years' absence. There is record of a wonderful meeting on November 5th with the teachers and officers of the Sunday School. In October Rev. and Mrs. Duncan McRae were guests. There is also recorded a wonderful father-and-son banquet at which Mr. John McMillan, of Montreal, was the guest-speaker.

During the following year, 1922, the Young Women's Club undertook the expense of training as a teacher Martha Singh, in whom Miss Kilpatrick was especially interested. Mr. Long resigned from the Bible class and was succeeded by Mr. S. M. Battram. The class, however, the following year decided to disband and the report of 1923 says "This was a backward step." That particular year, however, there were very many mid-week activities. We note from this point forward these activities pressing more and more into the life of the boys and girls.

In 1924 a list of the teachers and officers was printed and given to the congregation. This was said to be a good thing because the congregation would then know who is doing the teaching.

During 1925 Church Union took place and for this year and the next there was steady consolidated work done in the Sunday School under the leadership of Professor Sproule. In 1927 there were 870 pupils and over 100 teachers and officers and we find that in the boys' department of the Sunday School a great number of special speakers came in to tell about their own professions.

In the following year, 1928, Professor Sproule had to resign from the superintendency owing to illness, and he was succeeded by Mr. E. K. Marshall. Other

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changes were, we note, affecting the Sunday School. The junior school this year adopted a more definite programme in memorizing selected passages, and Mrs. W. H. Collum had a splendid class of girls in the Bible study group.

The year 1929 is noted as the one in which Dr. Christie had resigned owing to ill-health and he was succeeded by Dr. Bonnell. The Rally Day service on the first Sunday in September of that year, the first Sunday when Dr. Bonnell spoke, was a wonderful occasion. He won the young hearts of the pupils at once. The following appears in the report of the Sunday School:

"Those who have visited our school are impressed by these three things: First, the supreme value to the church and to the lives of these young people of this, our great religious undertaking. Not only are these boys and girls being trained that they may in time become useful Christian citizens but they are now living full joyous lives in a congenial and inspiring atmosphere and are learning to love Westminster Church. The second thing that impresses observers is that we are not using to the full the resources of our church as a great religious plant. There are many boys and girls who should attend our Sunday School but who do not; there are people who could help us but who have not yet enlisted in the service; and there are facilities of space in our building not yet developed which, I am sure, will be used by our church some time in the future. The third thing which impresses observers is the loyalty, devotion and consecration of the teachers and officers. Sunday after Sunday, eagerly, freely, joyously, faithfully, a hundred men and women, many of them scarcely out of their teens, many of them with long years of service to their credit, devote their time and consecrate their leisure in order to carry on this noble enterprise of Westminster Church."

In 1930 the reports showed well-organized courses in every department of the church. It was very different from the organization of a generation ago but all planned to extend the knowledge of those things for which the church stands. The superintendent's report spoke of "Wealth of heart and soul, of ability, energy and talent in the youth of the church as the first asset of the church and a first responsibility of the congregation. The future demands are likely to be terrific and unusual." These words today read like a prophecy.

The years 1930 and 1931 were ordinary years with quiet work being done, with the inevitable changes occurring. In the fall of 1931 Mr. Marshall was forced to resign from the superintendency and was succeeded by Mr. Robert Schofield. We note, too, that the Boys' Parliament now appeared in the activities of the young people.

During the next two years, 1932 and 1933, there were the usual changes in the staff of the school. It was a splendid organization and the reports spoke particularly of the long and valuable work of Mr. John MacAulay, K.C., in the Young People's Bible Class.

In 1934 we note further extension of the local activities of the Sunday School, and mention is made particularly of the work of the Sunday School at such points as Cormorant Lake and Vita, additional missionary enterprises, so to speak.

In 1935 Dr. Bonnell left for New York and was succeeded by Dr. E. M. Howse. In his report Mr. Schofield, superintendent, referred to the fine work which Rev. Douglas MacIntosh was rendering.

During 1935 and 1936 the Sunday School pursued its usual steady course in its work of providing a place for the inculcation of the principles of church life. There has been a steady development in both programme and method but the fundamentals have never before deviated from. At the close of 1936 with this long history behind us and the future before us we can quite properly re-dedicate ourselves in the same fashion as Superintendent Russell expressed in his first message in 1893.

One would like to mention, individually, a number of the names of the superintendents of departments, officers and teachers, who have many years of faithful service to their credit, but, as with the Deacons of the church, it would utilize considerable space. All honour and appreciation to each one who has contributed so faithfully and well to the development of the Sunday School down through the years.

The Service of Praise

Early Years

By CAPTAIN C. N. MITCHELL

IT WAS in the fall of '82 that a tenderfoot found himself in the choir of a Presbyterian Church in an old Selkirk Hall in Winnipeg—St. Andrew's Church. He had recently left one of Toronto's finest churches which had a double choir of sixty voices, a grand organ, ornate pulpit platform, beautiful windows and every equipment of the best. With thoughts of these in his mind he looked around at the low-ceilinged hall supported by innumerable posts, at the plain board platform and packing box pulpit and he felt a little bit "let down." There was a steady flow of people filling the chairs, and a cheerfulness which was different from the eastern church. And there was a subdued hush as the minister took his position amongst a goodly sized choir. The Rev. C. B. Pitblado raised his hand and a thousand heads bowed reverently to the Invocation. Then followed the opening Psalm. The organist, Miss Maria Ptolemy, played the tune on an indifferent "Kist of Whistles" and the congregation did the rest. "O Lord Thou art my God and King"—such an exultant, glorious, joyful sound—no modern church could excel that. A year later the tenderfoot became choir leader and held the position for several years.

When Westminster Church was organized he still enjoyed the confidence of that fine body of men and women who branched out to form a new congregation. For a time there was no choir, but Mr. Barrowclough with his cornet, a lusty voice alongside, and a singing congregation proved satisfactory while a quartette was being organized. In due time Miss Marie Winstanley Pridham from Toronto and Miss Edith J. Miller of Portage-la-Prairie, both accomplished singers with beautiful voices, were engaged, and some time later Mr. Crosby Hopps, tenor and Mr. Frank Maslin, baritone, completed the quartette. With Miss Janet Stead as accompanist, the music was always beautifully rendered and much appreciated.

Changes are always happening among singers. Miss Pridham got married and Miss Maud Cowie acceptably filled the vacancy. Miss Miller went east for further voice culture and Miss Sturrock, richly endowed with a fine alto voice, held the position for a considerable period with much acceptance. After moving into the newly built church a Warren organ was installed and there being room for a choir, it was felt that an augmented choir would give greater scope for the rendition of church music and also encourage and develop the many good voices from the congregation. About this time Miss Claudine Maloney was engaged for the contralto part and later Miss May Mawhinney as leading soprano—both vocalists of distinction. For some time Mr. Harry Lunt sat at the console of the organ while Mrs. Lunt sang in the choir.

Mr. Lunt was succeeded by Miss Mary Robertson, whose fine musical accomplishments added greatly to the success of the choir. Following her resignation, Miss Grace Mitchell was appointed organist in April, 1905. Lately returned from Toronto where for two seasons she had been a pupil of Dr. Torrington, she proved a capable accompanist. In 1906 the baton passed into the hands of Mr. Fred Warrington, one of Canada's foremost baritones who had a long and varied experience in choir and solo work, and was thoroughly capable in the rendition of the great works of the masters. Under his direction the choir did excellent service. He continued until April, 1910.

In closing this desultory review of choir affairs from 1882 to 1906, the names of many are forgotten but the faces of many remain a vivid and cherished memory.

It was always a delight to serve the congregation under the direction of Dr. Pitblado and Dr. Mackinnon—two great preachers—who were always sympathetic and helpful, also the faithful choir whose spirit and zeal never lagged through the years.

It is a far cry from Westminster Church today to Selkirk Hall in the early eighties but the good work has progressed down through the years and good work never fails whether it has been performed on the hillside, in lovely halls or gothic churches. And so may the good work go on and may God's face shine upon you and be gracious unto you is the heartfelt desire of

Your Old Choir Leader.

Although Captain Mitchell retired from the position of choirmaster in August, 1906, he was a member of the music committee until April, 1915, and continued to be keenly interested in the service of praise until he removed to Vancouver, B.C. several years later. His daughter, Miss Grace Mitchell, continued as organist until August, 1911, when she resigned, and was succeeded by Mrs. Munshaw.

Mr. Fred Warrington continued as choirleader until June, 1910, when he removed from the city. He was succeeded by Mr. William Mawer who later became organist also. He continued during the remaining two years occupancy of the old church and in the new church until April, 1914. Mr. Ernest V. Vinen was then appointed and continued until October, 1919. Mr. Roy Wydeman succeeded him in November as choirmaster.

Mr. Herbert J. Sadler was appointed organist in May, 1920, and as temporary choirmaster in September, 1921. His services were so acceptable that a little later he was made full organist and choirmaster, and, to the joy of all, still retains the position after a service in all of seventeen years.

1920 to 1937

By MR. HERBERT J. SADLER, A.C.C.O.

IT IS only when one looks back in retrospect that one really realizes the swift passing of the years. In these modern days, life is hurried, and the flight of time is unnoticed until such events as jubilees and the like compel a momentary looking back over one's shoulder, only to realize with a shock that—well, that we are all paying the penalty of Adam—we are not as young as we once were. A periodical backward glance is good for us, I think. As the journey of life draws us ever nearer the Homeland, we appreciate more and more how much we owe to the Unseen Hand which has guided us through many a difficulty; we acknowledge the Love which "will not let us go"; we own our unworthiness of the countless blessings we enjoy, but which, alas, we so often take for granted. We are capricious mortals; we move in a restless world, and only the past breathes peace. And so we muse, and then get on with that, which tomorrow, will be the past of another day.

In approaching the subject on which I am to write, I do so with humility, and more than a little diffidence. So much has been said of and about Westminster Church choir, and so many have heard it, that one is confronted with the question—"Where to begin?"

In the early fall of 1919, a very self-conscious young man, but lately returned from active service in France, "aimed at the moon" by applying for the position of organist of Westminster Church, the position having become vacant by the removal of Mr. Ernest Vinen, Mus. Bac., to Vancouver. Dr. Alex. Swan had carried on as organist in the interim.

After an anxious period of waiting, with a patience which almost lengthened to despair (for this was the most important event in the applicant's musical life thus far)—there came one day a call to "try out." Nothing daunted outwardly, but with serious misgivings within, he presented himself, and was "tried out." (How often had he passed by that magnificent facade of Westminster Church, and dreamed that somehow, one day, he might perhaps realize the secret, but, nevertheless, very real ambition, that he might become the organist, for the organ must be magnificent too, in keeping with the lovely exterior.) The ordeal of the "try out," for such it was expected to be, proved to be no ordeal at all, for congregation and officials, from the Minister to the church officer, were as kind and considerate

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to the bashful applicant as a Christian congregation could and should be. It was just like coming amongst old friends—there was not the slightest suggestion of strangeness—and the terrors of being a stranger in a “strange land” were dissipated before they could take shape. That first warm friendliness has never grown cold, and without reserve or hesitation, the blushing young organist of that far-off day can say today that his work at Westminster, among God’s people there, has been the happiest of his life. May God abundantly bless each and every one for the Christlikeness they showed him, for the encouragement that spurred him on to greater achievement—and an enjoyment in his work which has never lessened with the passing of the years. The official appointment as organist of Westminster Church was made in May, 1920.

The Minister, Dr. David Christie, and Mrs. Christie, were in Scotland when the young organist first came amongst Westminster people. The ordeal of the “try out” having been so happily disposed of, there remained the rather tremendous experience of undergoing the exacting scrutiny of the Minister on his return. The meeting occurred at an “at home” arranged in the church parlours where the congregation had assembled to welcome Dr. and Mrs. Christie home. The meeting was a cordial and happy one. Dr. Christie’s first action after the traditional handshake, was to place his arm around the young organist in a gesture of affection. The arm has never been removed in the writer’s mind.

Dr. Christie was an inspiration to the choir. During his pastorate, the choir grew and developed to a healthy fruition. As each service ended, the choir came to look for Dr. Christie’s cheery word of thanks and encouragement for their part in the services—beautiful services, made still more beautiful by the eloquent language of the Minister. Minister, choir and organist were always in perfect accord, and this happy state has always existed with each succeeding Minister in the illustrious succession.

The progress of the choir, as stated before, has been one of steady growth. There have, of course, been times of anxiety—ask the choir—and there have been times of gaiety and exultation—again ask the choir. But amidst all the chances and changes which beset human endeavour, the choir has filled, and continues to fill, a very real place in our corporate worship at Westminster.

Westminster Church choir in its earlier days, was not as large in numbers as it is now. When the writer first assumed the leadership, the roster contained the names of about twenty-five choristers, including the quartette. In those days the choir used to sit on pews in the choir loft. We recall a frightful situation once, in regard to those pews. Dr. Christie was in the midst of one of his truly beautiful extempore prayers at a Sunday evening service. Everything was in perfect quietness, save only for Dr. Christie’s rich voice. Suddenly, unmistakable signs of distress were apparent on the faces of the soprano section, and a series of short cracking sounds emanated from their vicinity. The seat of their pew was giving way, and there appeared the imminent prospect of the soprano line disappearing behind the front partition. The situation was saved only by the sopranos continuing their meditations in a crouched but standing attitude, meanwhile supporting the failing seat with their hands behind them.

With the growth of the choir, additional accommodation had to be considered. It was found that chairs would seat more choristers than the pews. This was the only solution, because the loft itself could not be enlarged without considerable expense, and altering the whole front of the auditorium. This explains why the pews are no longer seen.

Before Dr. Christie resigned in 1929, the choir had entered the competitive arena of the Manitoba Musical Festival Competition. Westminster Church choir had entered the Festival in the first year of the Festival’s existence, but it was not until some years after that time that they decided to re-enter. It was agreed between the choir and the writer that, once we were in, we were going to enter every succeeding year until we had eventually captured the classes in which we had entered, however long it took us to do so. It took us some years to accomplish

our objectives, but we have done it. The choir's name is now inscribed on many shields. Its first conquest was the Grade B Shield in 1930. Then followed the winning of the Grade A Shield in 1933, 1935 and 1936, and the All Church Choirs Shield in 1934.

While on the subject of the Competition Festival, it might be as well to state that to Westminster Church choir belongs the honour of giving the adjudicators, (two eminent British musicians—we have forgotten their names), a lesson in history on one occasion. It was in 1929, we believe. The adjudicators, in giving their criticism of the test piece (an Elizabethan madrigal—"Fair Phyllis I Saw") told the audience that we had given them their first example of "ecclesiastical kissing." (We, the choir, thought they should have been better informed. Their studies in church history obviously were very incomplete!)

Succeeding Dr. Christie as Minister, came Rev. J. S. Bonnell—now Dr. J. S. Bonnell of Fifth Avenue Presbyterian Church, New York. He also, was always keenly interested in the choir and its activities, and very appreciative of their loyalty and consistently good work. In his day, we were forced to hold two Easter morning services—identical in every respect—to accommodate the crowds who came to worship. Between services the choir more or less tempted Providence and imperilled their vocal organs and digestion by the unrestrained orgies of tea and hot cross buns they indulged in. When he left in 1935 we regretted Dr. Bonnell's departure, but we felt that he must be allowed to exercise the dictates of his own mind on the matter—and we wished him Godspeed in the new and difficult charge he was assuming.

Then came our own Dr. Howse, and with him a distinct style of his own. We liked him from the start, and we flatter ourselves that he likes us. He won his way into our affections at a very early date in his career at Westminster—first, by attending one of the choir picnics, where he shared in a brief period of riotous living—not the Prodigal Son type—and secondly, by admitting to us quite frankly, that he knew very little about music, and could not sing. What more could we desire—and what further evidence did we need that we would pull together! And we are. He has a sparkle all his own, and his choir is always there to "hold up his arms."

Westminster Church choir, through its splendid loyalty and consistent work, has won its place, well up in the ranks of Canadian church choirs of the first water. It is well known throughout Canada.

To the writer's mind, one of the prime essentials of a church choir is the realization of the tremendous importance and significance of its work, and the wonderful privilege it enjoys of leading the public praise of Almighty God. A choir which does not realize this is seriously handicapped, and a great deal of its effectiveness minimized, for all true worship comes from the understanding heart, be it outwardly expressed by the medium of voice or word, or both. Moreover, the choir is or should be, in every sense, a part of the worshipping congregation. Sometimes this fact is forgotten. These prime factors have always been inculcated in the minds and hearts of the Westminster Church choristers, and the choir shows in an unmistakable manner the spirit of worship in its contributions to the church service, week by week, and year by year. That is something which our Westminster congregation has always recognized, and which it thoroughly appreciates. The reverent approach to public worship in God's house, has invariably been noticed by visiting Ministers, as well as our own. All have expressed their appreciation of the choir's work, and the simple, dignified order of our church services. One of the finest compliments paid us, was by the famous Dr. Moffat, the translator of the Bible into the modern idiom—who on one occasion expressed to the writer his real pleasure at our interpretation of the hymns we sang at that particular service.

Apart from their church activities, the choir have made a name for themselves in a wider field. Space does not permit of a recital of their activities in a concert capacity, particularly in the smaller churches in the country. Then they have done a very considerable work on the radio. Besides the occasional programme, they have broadcast for the Canadian Radio Commission, such major works as Mozart's "Requiem," Dvorak's "Stabat Mater," etc. For the past two years, Winnipeg has been represented by members of Westminster Church choir on the Commission's National Christmas Day Hook-up.

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The choir's library is an extensive and valuable one, comprising some hundreds of sets of Anthems, Oratorios, etc., and some original compositions.

Choir and congregation have always enjoyed the services of splendid solo voices, comprising the quartette. Such outstanding musicians as Rhynd Jamieson, Beatrice Overton, Mrs. Heber Hutton, and others in the earlier days, and later, Mrs. D. Sims Hare, Mrs. Dr. Sharman, Mr. Roy Wydeman, Mr. Fitz Herbert Hughes. Our present quartette—or trio as it is now—Mr. Kent having recently left us—Miss Helen Tennent, Miss Ruth Matheson, and Mr. A. Thomson Hay—these also have given unstintingly of their time and talent to the service of the church, and in a concert capacity. It may be interesting to note in passing, that our quartette has won the Shield for church choir quartettes every time they entered—in 1931, 1933 and 1934. As solo singers, Westminster's choice has always ranked the highest obtainable.

Mention should be made of some of the choir members who have given many years of faithful service. There come to mind the names of Della and Stewart Falconer, brother and sister, Miss Flora Campbell, Mr. Andrew Lowe, the choir president, H. R. Gray, and many others, old-timers in length of service, but still young in spirit, and carrying on with an undiminished ardour.

There is, and always has been, an admirable "esprit de corps" in Westminster Church choir. We are, and always have been, one big happy family, working together year in, year out, in wonderful accord and harmony. The writer at this point wishes to express—but all too inadequately—his acknowledgment of obligation, and pride and gratitude to each and every member of his choir, every member of which is a real personal friend. We are very happy in our work; we realize the privileges which are ours, and we trust that, imperfect as all human endeavour is, ours may be acceptable to the God and Father of us all.

And what of our magnificent organ? Built in 1912 by the famous firm of Casavant Freres of St. Hyacinthe, it has been an unending source of joy and inspiration to us all.

After all the joy of presiding at this noble instrument for so many years, the writer still approaches it Sunday after Sunday, with a feeling akin to reverence. Its lovely rich tones which can so adequately express the whole gamut of human emotions, tell their own message. In the praise of God, in the joy of a wedding, or in the quiet cadence of a last benediction as the mourners follow the dust of a loved one on its last earthly journey from the church to the arms of Mother Earth, the organ speaks the appropriate sound.

Some of the world's finest organists have played on Westminster organ. We mention such names as Joseph Bonnet, Marcel Dupre, Lynwood Farnum, Tertius Noble, Dr. Herbert Fricker, Sir Ernest MacMillan, Dr. Healy Willan, and others, all of whom have expressed delight at its beauty of tone. Both Bonnet and Dupre called it "un bijou" and they were right, it is a "jewel."

A wonderful instrument, worthy of a wonderful church and congregation.

In closing, the writer would like to express for us all, our hope that

"The Lord continue His loving kindness towards us,
and our Song shall be of His mercy."

"And blessed be the name of the Lord from everlasting to
everlasting, world without end. Amen and Amen."

Note:—Since the foregoing was written the choir, in the competitions of the Manitoba Musical Festival of April, 1937, won the "Free Press" Shield in the All-Church Choir Event and the Women's Musical Club Shield in the Grade A Choir Event, the first for the second time and the second for the fourth consecutive year.

An Appreciation

By DR. R. RENNIE SWAN

HAVING read Mr. Sadler's delightful article there remains little to be added. However, it is my great joy and privilege to have been a member of the music committee of Westminster for the past twenty years, most of these as chairman. As such I have been in intimate contact with Mr. Sadler. Not once has there been a discordant note. Our organist, soloists and choir have indeed been a large and happy family and at the same time, by their ability have kept Westminster to the forefront in church musical circles in Western Canada. I am sure they are well aware of the grateful appreciation of the Deacons' Court and congregation. Some years ago at one of our annual meetings our beloved Minister-Emeritus, Dr. Christie, said "One of God's great gifts to Westminster Church has been Herbert Sadler." From my heart there came a responsive "Amen." From the heart of Westminster congregation there comes today a similar response, together with the prayer that God will give him health and strength for many years to carry on with the same success.

Westminster Club, 1905-1924

By MR. ERNEST B. DEARMOND

PRIOR to 1905 there was no organization for carrying on literary and athletic activities; so the Presbyterian Athletic and Literary Association was formed with membership from Knox, St. Andrew's, St. Paul's, St. Stephen's and Westminster Churches. The association was a success from the start and did much to promote good-fellowship, not only within the Westminster Club, but also amongst the various others.

The club was organized in July, 1905, with Mr. A. H. S. Murray as its first president and Mr. Wm. J. Stafford its first secretary. Mr. Stafford was elected president for 1906, and continued through 1907 and 1908 and again in 1910. Mr. R. H. Mainer was president in 1909, and Mr. James Feir in 1911. Mr. E. B. DeArmond followed for 1912 and 1913, Mr. James T. Whitlaw for 1914, Mr. George D. Simpson, 1915, Miss Helen Irwin, 1916, Mr. Easton Shiack, 1917, Miss Norrie Duthie, 1918, Mr. A. J. McMillan, 1919 and 1920, Mr. Stewart Falconer, 1921, Mr. Chas. H. McFayden, 1922, and Mr. Russell Fraser during 1923 and 1924.

The club suffered a great loss in 1911 in the death of Mr. W. J. Stafford, a most active member and officer. The new church was then under construction and the club decided to plate one of the windows as a memorial to his memory. This is on the south side of the front entrance. It portrays the story of Jonathan and David, as recorded in I. Samuel, Chapter 20. The service of dedication took place on June 20th, 1912, during the week of the opening of the church. The president, Mr. E. B. DeArmond, conducted the service, and the Memorial was accepted on behalf of the church by Mr. F. S. Harstone.

The summer activities consisted of football, baseball and tennis, and during the winters, debates, mock parliaments and literary subjects.

The association was fortunate in securing the privileges of the Manitoba College grounds for outdoor games. It was a common sight to see twenty-two tennis courts in operation at one time during the long summer evenings or on Saturday afternoons. Football and baseball were also played and often two thousand spectators would attend an important game.

In 1906 the club won the men's doubles and the mixed doubles in the tennis tournament, and the pennant for the annual field day. Mr. James Wallace won the gold medal for the highest individual score. In 1908 Mr. and Mrs. Percy Hopper won the mixed doubles in the tennis tournament, Mr. J. H. McCaw the men's singles, and Miss Nellie Strachan the women's singles.

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During 1909 the club achieved its ambition of winning the football championship of the league with a team under the management of Mr. R. W. Anderson. The final game was played at River Park before a record crowd, and our minister, Rev. Clarence Mackinnon, was the chief cheerleader. He was so pleased that he took players and members—sixty or seventy in all—to Hislop's cafe on Garry Street for light refreshments and a gay time; the football was presented to the minister, and is still in his possession in his study at Halifax. The baseball team, managed by Mr. E. B. DeArmond, also won the championship with the loss of only one game.

In the literary part of the work the club also showed its interest and forged ahead as a contender for success. In 1906, for instance, it won the inter-club debate.

In 1909 Dr. Mackinnon left us and shortly afterward Rev. David Christie became the new minister. Mr. (later Dr.) Christie was always willing to assist the club in every way during the years of its existence.

The year 1912 was outstanding in the history of the club; the new church had been completed and was opened in June. The Deacons' Court was considerate of the club and provided ample space for meetings and indoor athletics in a fine club room and gymnasium with shower baths.

On Labor Day, 1913, the Presbyterian Athletic and Literary Association sponsored an excursion to Minaki, Ont., to have its members approve of the selection of a site for a new summer camp. This camp was finally opened in 1916 and has proven an unqualified success in the intervening twenty-one years. The Pala Camp of today is well and favorably known to many Winnipeggers at this time of writing.

The Westminster Young Ladies' Club had been carrying on, as a separate organization since 1908; in 1913 the two clubs amalgamated and continued as the Westminster Club. Work was carried on aggressively. The club was fortunate in securing the privileges of the tennis courts on Wesley College grounds.

In August, 1914, came the outbreak of the Great War; the club suffered, as many members enlisted for active service overseas, and its usual activities were curtailed, but those left at home engaged in patriotic work during the duration. In 1919 the former activities were revived and the club regained the total of membership and prestige of pre-war days.

This article has perhaps emphasized the athletic and literary side; the social side, however, was always very active; in addition, and aside from the patriotic work of the war years, there was much activity in welfare work, hospital visitation, provision of Christmas cheer for the needy, and interest generally in the church and Sunday School. In 1924 it was felt that similar work was being done by other departments, and, as there was overlapping, it would be well to disband.

The club carried on its important work for nearly twenty years; many of the friendships formed continue to the present, and the many pleasant times enjoyed remain as memories. In closing may we acclaim that the work was not in vain, but endures.

Westminster Young People's Society of Christian Endeavour

By MR. FRED. B. HAMILTON

ON FEBRUARY 2nd, 1881, a religious society was organized in Williston Church, Portland, Maine, by the Rev. Francis E. Clark. Its object was to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God. The organization was named the Young People's Society of Christian Endeavour, with a motto, "For Christ and the Church."

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Less than twelve years afterwards, on January 4th, 1893, there was organized in Victoria Hall the Westminster Y.P.S.C.E., with an initial membership of thirteen and having for its first president Mr. Isaac Pitblado, and for its first secretary Mr. John A. Logan.

A perusal of the first annual report indicated that there was already a relief problem in the city, for reference was made to the society taking an active part in relief work during the Christmas season. And in the second year interest in Missions began to manifest itself, indicating that practically from its inception the society was helping to make Westminster known as a Missionary Church. A paragraph from a report a few years later tells of systematic giving by the members of sums varying from one cent a day to ten cents a month, showing that they had found out how to tackle the problem of giving to Missions.

Using the annual report as the principal source of information it would appear that the period from 1903 to 1907 covered the best years of the society. To bear out this assumption let us take excerpts from the reports:

1903—"The Young People's Society of Christian Endeavour has a large number of most active workers who are full of life, and enthusiasm. The meetings are bright, pleasant and instructive, while as a school of training for the public expression of their faith in Christ it is of great value, and would no doubt be a revelation to some of the older members of the congregation."

1904—"The Y.P.S.C.E. has done a most excellent work during the year. At a time when so many people are coming to the city it is imperative that this branch of the work be carried on with vigour and enthusiasm. Very much of the hopefulness and confidence which prevails in the congregation is due to the efforts made and results realized through the work of the society."

1905—"From every point of view the past year has been a remarkable one for the Y.P.S.C.E. At no time in its history did the spiritual and temporal affairs of the society possess a stronger tone than they do at present, and perhaps never before have the members looked forward to the future with as much hope and enthusiasm. The most prominent feature in connection with our society has been its missionary spirit. The attendance during the past few months at the meetings following the evening service averaged 125 or more, and on one occasion 21 new members were received, of which 14 were to be of the active ranks.

1906—"For the society the year has been a most encouraging one. The average attendance at the meetings has numbered 175, the Spring, Fall and Winter gatherings being particularly well attended."

1907—"A very successful year's work in all directions is reported. Membership over 200. Average attendance at meetings 120, maximum 200. During this five-year period the amount contributed to Missions and Benevolences was \$1,116.00, the high point being \$321.00 in 1906.

In the report for the year 1910 the following paragraph appears:

"The Missionary meetings, held on the last Sabbath of each month are the most interesting of our meetings." And in the report of 1911 reference is again made to the Missionary meetings. The Westminster spirit still prevailed.

During the years 1912-1915, while the membership was not so strong numerically as in that period to which reference has been made, there was no question as to the loyalty of the members. In November, 1912, Westminster won the Christian Endeavour Union Banner. In May and November, 1913, the members turned out one-hundred per cent to the rallies of the City Union, Westminster being one of the three societies each time to win the banner. In 1915 at the Provincial C.E. Convention in St. Andrew's Church, Westminster won the banner for registering the largest number of delegates. The Great War had its effect on the society and the membership was further diminished. Aside from the devotional phase of its work at this time, the principal activities had to do with the providing of cheer for soldiers, both locally and overseas.

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In the report of 1919 there appears something worthy of note. From 27 members on the roll with an average attendance of 14 there was given to Missions and Charity over \$17.00, in addition to \$25.00 to the C.E. Union.

This wonderful spirit again revealed itself in the records for 1921 and 1922 when a total of \$380.00 was contributed to worthy causes.

During the year 1923 the society ceased to function. Among the contributory causes were: lack of interest on the part of some of the members who had been absent from the city and had returned, removal of others from Winnipeg, and the inability of those remaining to win new recruits. The last straw, so to speak, was the effect of the appointment of a committee comprised of Prof. Kerr and Prof. Heatherington to deal with the problem of Young People's work and the advisability of substituting some club or class for the Christian Endeavour organization.

Repeatedly reference is made to the kindly and active interest taken in the society by the Pastors who served the congregation during its period of activity. This interest was, no doubt, in a measure due to their desire to reciprocate for the help which they felt the society was bringing to them in their own work.

In passing, some mention should be made of the social side of the organization. If it were possible to put down in chronological order the events that marked this phase of its activities, it would certainly conjure up in the minds of former members many happy memories. Especially would this be so of the "Old Days" before the social life of the young people had assumed the complex nature that has characterized these later years.

The foregoing is an attempt to outline the history of Westminster Y.P.S.C.E. Much has been omitted, but it is hoped that sufficient has been told to rekindle in those who were privileged to be members a justifiable pride in its achievements, and to impress upon others the fact that in the days gone by there existed an organization worthy to bear the motto, "For Christ and the Church."

Westminster Junior Congregation

By MRS. HAROLD S. DUNCAN

IN RESPONSE to many requests from Westminster parents, and to provide a service in keeping with the mental capacity of the children, a "Junior Congregation" was organized in 1924. In the Junior Department led by Mrs. W. G. Fraser, children from three to six years of age were taught, her assistants being Miss Helen Sinclair, Mrs. W. A. Parker and Miss Crawford. The Senior Department, including children from seven to twelve years of age, was led by Mrs. H. S. Duncan, assisted by Miss Christine Forrester, Mrs. Geo. Simpson and Miss Crocker, who was replaced on her removal from the city in 1926, by Miss Elizabeth MacAulay.

To quote from the first Annual Report: "It is the aim of the leaders to teach the children to love and reverence God and His Holy temple, wherein we worship Him; to unfold to them the beautiful truths of the Bible; to create in their hearts a loving sympathy for the needy children in Mission lands; to instruct them in the Missionary work of our church, and to reveal to them that right giving means sharing and involves self-denial. Hence our form of service includes the children's invocation and prayer, praise, contributions, a Bible lesson and memory text, and a missionary story."

The missionary stories that are told are intended to not only familiarize the children with the Mission fields of the United Church, but, as well, to create an attitude of mind toward worldwide Missionary work, which will, we trust, be retained long after the details of the stories themselves are forgotten. They include not only the peoples of Mission lands and the work of the United Church among them, but tales of Missionary heroes, whose names will never die, chosen

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with the hope of creating in the hearts of our young people not only admiration for their noble personalities, but a desire for service in the church's great Missionary enterprise.

The response of our girls and boys to the teaching given is abundant evidence that the Junior Congregation is a real joy to them, and the many words of appreciation from the adults of the Congregation are a great source of encouragement to the leaders.

It is a matter of regret that the names cannot be recorded of all those who, as pianists, have, since inauguration, accompanied so indispensably the service of song, but their services have been greatly appreciated.

The duties of treasurer have been very faithfully discharged by Douglas Hamilton, Barry Parker, Douglas Simpson, David Dick, Douglas Haig and Allan Adams, each, in turn, serving until promoted to the Adult Congregation. The newly-elected treasurer is Jim Milligan.

In 1932, the staff of the Junior Congregation assisted the Sunday School in the teaching of Missions in the Beginners' and Primary Departments, while co-operation with the Mission Band on the last Sunday of each month has continued since that time.

The Junior Congregation is greatly indebted to the excellent teachers who have served it so faithfully, the present staff including: Seniors—Misses Ruth Parker, Annie Dickie, Rita Matheson and Betty Haig, under the leadership of Miss Elizabeth MacAulay; Juniors—Misses Roberta Riddell, Kathleen Bonny, Helen Thompson and Jessie McKenzie, under the leadership of Miss Helen Sinclair.

Note:—This history of the Junior Congregation would not be complete without recognition of the services of Mrs. H. S. Duncan, who through her capable organization and leadership during the first ten years, made a valuable contribution to this department of Westminster Church.

Westminster Young People's Bible Class

By MR. J. GURZON HARVEY, Vice-President.

THE Westminster Young People's Bible Class was formed in 1923, in order to provide a worthwhile study course for those beyond the C.G.I.T. and Tuxis age and persons who were not connected with any other senior organization of the Sunday School.

Following its formation, it was decided that the object of the class should be to study the fundamental truths of Christianity; to endeavour to make more plain the basic laws which govern the Christian way of living and to present them in the light of modern conditions; to face the problems which beset youth in the way of belief and faith, and to strive to shed some light on the practical ethics of Christian teaching as well as to foster Christian fellowship and to disseminate goodwill.

During the first term there was a membership of 96, with an average attendance of 85. The attendance for the whole period since the class organization has been very satisfactory. Our largest membership was in 1927 when 250 names were enrolled, while with a slightly lower membership in 1931, we had our largest average attendance of 150.

The selection of the class programme each year has been left to the executive, which, of course, is selected by the class. In this way we have had varied programmes in the different years. During the 1923-24 term a series of talks were given based upon James Douglas Adam's book "Under the Highest Leadership." During the 1924-25 term we had a series of talks on "The Life and Work of St. Paul." In other years subjects for our addresses were "Sayings of Jesus," "Studies in the Christian Life," "Studies of St. Luke," "Some Little Known Friends of Jesus," and "Jesus and Modern Youth."

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During the last number of years outside speakers have been obtained every alternate Sunday and the president and the class have taken charge of our meetings on the remaining Sundays. Our class Sundays have proved of special interest and benefit to all the members.

The Class has interested itself in work of a charitable nature. Some years ago a service committee was formed which co-operated with Rev. Dr. G. F. Salton in his work in the Juvenile Court. A weekly programme of entertainment was given for several years in a number of hospitals and children's homes. An annual tea has been held in order to raise funds to assist such worthy causes as The Religious Education Council, The Canadian Bible Society, The Upper Canada Tract Society and others.

During the past year the class has supplied a staff of Sunday School teachers for the Children's Home and very complimentary remarks have been made about the very excellent work these members are doing.

Westminster Young People's Bible Class is deeply indebted to Mr. William Bonelli, the first president, who was largely responsible for the formation of the class; to Miss Helen Sinclair, who was secretary for a period of seven years from the time of organization and who, during all those seven years, gave faithful and valuable service; to Rev. Gerald Rogers, Rev. John C. Walker, Rev. Campbell Wadsworth, Rev. Dr. G. F. Salton and Mr. Robert Schofield, who at different periods have acted as leaders of the class and to Mr. John A. MacAulay, K.C., who has been president of the class since 1925, during a portion of which time he was leader as well.

We are indeed conscious of the work that is to be done by an organization such as ours and we shall continue to strive to be of greater service to the community and to the church of which we form a part.

Westminster Young Men's Club

By MR. LESLIE T. HUNT

SEPTEMBER, 1928. Throughout the world, newspaper headlines were bringing news of memorable days. Screeching from out of the Indies, a tropical hurricane, like a gigantic sword unsheathed, raced over Florida, cutting down everything in its path and leaving behind 1,000 dead and 700,000 homeless. In Winnipeg, people walked the streets in constant fear as schools remained closed and the death toll from dread infantile paralysis slipped past the hundred mark. From far-off China, came news of a terrible Moslem rebellion, with the massacres' toll reaching 200,000. Out West, farmers were hard at it bringing in the sheaves; while far overhead the geese weaved a fond farewell and disappeared over the Southern horizon, honking their warning of approaching winter.

And yet, despite all the confusion and excitement of the day, two men took time to decide that what their church needed was a young men's club, devoted to the service of the church and community. Thus on the twenty-fifth day of September, Messrs. James Crowe and Stanley Jones called together twelve young men and, in a downtown tea room, talked over the possibilities of forming such a club. The result was that two weeks later, Westminster Young Men's Club came into being with Matt Tennent as its first president. The club had only started, however, when Mr. Tennent was transferred to the East and Eddie Grant was chosen as his successor. For its first season speakers prominent in the city's life addressed the club, but little effort was made to develop the club talent.

In the fall of 1929, when Dr. Bonnell came to us, Eddie Grant was elected for a second term and a strong executive named to support him. From this point onward, the club emphasized, under Dr. Bonnell's careful tuition, a programme of "Public Speaking in Theory and in Practice."

The onward march of the club continued under Alex. Stewart, who followed as next president. Gradually with rapidly increasing membership, the club

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broadened its sphere of service. To the little settlement of Cormorant on the Hudson's Bay Railway, went a bundle of Christmas cheer, gladdening the hearts of some twenty-two children.

During the fourth season, under Douglas Walker, the club enjoyed one of its most prosperous years. A series of lectures—"Forces That Set the World on Fire," by Dr. Bonnell created immense interest. Club members were rapidly making a name for themselves on the public platform. Over fifty addresses were given this season to outside organizations and the club launched a programme of service to country churches. On April 3rd, a great undenominational mass meeting was held, the purpose of which embraced International Relations, Religious Tolerance and Unemployment Relief. This meeting attracted close to four thousand people and was the forerunner of many similarly successful meetings.

The Fall of 1932 saw Alistair Stewart installed as president and under his direction, the club, emphasizing the study of war and peace, made rapid progress. A splendid course of lectures by Dr. Bonnell on "Crises That Changed the Course of History" proved most popular.

Marshalling a strong executive, Graydon Hazelton, took over the reins of office in 1933. In the fall season, two memorable mass meetings were held, the principal speaker being Dr. Sherwood Eddy. These meetings were a tremendous success, over six thousand people attending. The heavy artillery of our debating section reached new high marks and established an enviable record among clubs of the city.

May 1st, 1934, the new executive with David Howard as president took office. Early in the month a "Symposium" was held at which Rabbi Solomon Frank and Dr. Bonnell addressed a gathering of over two thousand. The meeting drew much favorable comment. Throughout the summer, the club continued to send speakers to various Manitoba towns where they assisted or took charge of numerous church services. With the return of Dr. Bonnell from Russia, a lecture was arranged by the club. Dr. Bonnell's subject, "Russia As I Saw It" made a sensational hit and over eleven hundred dollars was turned over to the church funds. Again a most successful season.

Following the closing banquet in April, Leslie Hunt, backed by a fine executive assumed office. The new executive was forced to start the season without the inspiring leadership of its beloved honorary president, Dr. Bonnell, but a worthy successor was soon found in Dr. E. M. Howse, who came from California to take the pastorate of Westminster.

During the summer, the club vigorously pursued its missionary activities in the country, organizing young men's clubs and assisting in church services. Commencing the fall season, a study of international and scientific affairs was made. In February, a mass meeting was held, Prof. James S. Thomson, of Halifax, famous commentator on international affairs, being the speaker. This meeting was another brilliant success, with close to one thousand people attending. Early in May, the third annual sunrise service was held at Bird's Hill, all attendance records being broken, when over two hundred people attended. Dawn came that morning in an angry sky; black clouds at first rimmed the Eastern horizon; a cold wind raked the countryside and a threat of rain hung over the group of young people. Suddenly, however, the wind died away and as the sun broke through the clouds like a red ball of fire, it formed a perfect setting for this beautifully impressive service.

In the fall of 1936, Fred Whiting was elected president. A new form of meeting, that of a study group, is proving highly successful and club members are receiving increasing benefits. Service work is again being emphasized and members have taught at the Knowles' Boys' Home and at present are supervising and teaching at the Children's Home.

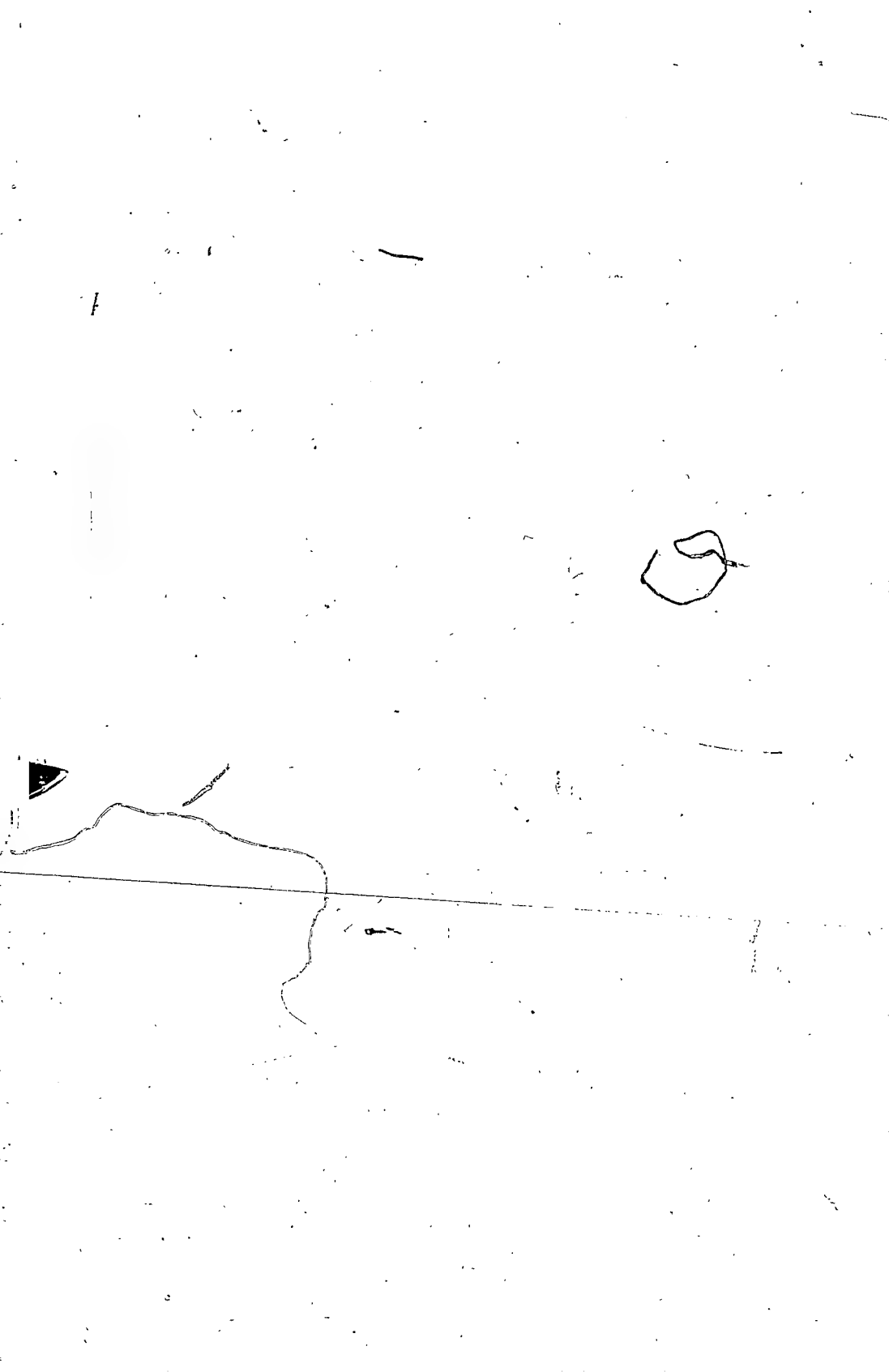
And so briefly, we have outlined our club's activities. Westminster Young Men's Club takes this opportunity of acknowledging to Westminster Church on this, its silver jubilee, a deep debt of gratitude. Each year our men have left for distant places, but with them they will forever carry memories of Westminster. In far-off

IN
HONoured
MEMORY
OF THOSE FROM
WESTMINSTER CHURCH
WHO GAVE THEIR LIVES
1914 IN THE GREAT WAR 1918

D. W. AITKEN
W. A. ARMISTEAD
BARRY BAILEY
STONEY J. BEVAN
E. J. BROWN
E. T. CAMPBELL
A. FLEMING CHRISTIE
J. ARNOLD COLLINS
J. DEAN COLLINS
W. H. COLLECH
JOHN COWAN
DOUGLAS CRAW
W. HOWARD CRAW
E. L. CUMMING
W. A. CUNNINGHAM
E. J. DAWSON
JOHN DICK
DAVID DODD
J. W. DOWNEY
STEWART EAPIN
S. EWING
CYRUS W. FIELD
B. FORRESTER
A. GARDEN
JOHN KNOX GRABHAM
HOWARD GRUNDY
W. B. GUILD
HEN. J. E. HANFILL
OSWALD G. HANNA
NEIL A. HODD
W. A. HOPKINSON
WILLIAM JAMES
WILLIAM JACKSON
WILLIAM JASPER
JOHN JARVIS

GEORGE JESSIMAN
JOHN ORR MACDONALD
WILLIAM MACDONALD
STIRLING MANNING
IAN MACMILLAN
ALEXANDER MARY
E. F. S. MAYHEM
FRED MCARDIE
ALEXANDER MCFEAT
ROBERT MCINTYRE
STUART S. MCINTYRE
ROBERT MORGAN
R. F. MURDOCH
STANLEY B. MITCHELL
J. A. MORTIMER
ANDREW MURDOCH
VICTOR MURPHY
JACK F. MURPHY
ROBERT PATTERSON
THOMAS C. PRATFORD
L. B. PRIDEMAN
W. A. ROSS
JOHN SHAW
ALEX. L. SIN
ALEXANDER SOUTHAIR
R. J. SMITH
GARNET C. STEWART
BENJAMIN STEACHAN
BESSIE SUTHERLAND
ALEXANDER TAYLOR
FRED J. WATSON
L. H. WILLIAMS
R. H. WILLSON
WILLIAM T. WILSON
RICHARD McQUEEN

THEIR NAME
LIVES FOR EVERMORE



Australia, a young man may stop as once again the sound of a mighty organ comes rolling to his ears; in some rocky mining camp, someone may pause as through his mind there flashes great truths spoken from Westminster's pulpit; out on the rolling prairies a young man perhaps will smile as once again he remembers those great times back home; and perchance, in some great Eastern city, a busy executive will cease work as memories return of the many, many friends made at the "big stone church by the side of the road, that was a friend to man," and as he sees again those happy days and the great people who made him part of it, he will say as men of Westminster will say, sometime, no matter where they may be—"God, I thank Thee, that in the rough journey down life's highway, a pause was made to enjoy the fellowship and service of Westminster Church."

Westminster Young Women's Club

By MISS MAVIS OATWAY

IN NOVEMBER, 1931, a group of young women in Westminster Church, feeling the need of a club for business girls in the Congregation, organized, under the leadership of Miss Jean Armstrong, a club aiming at self-improvement of members and service to the church and community.

A constitution was drawn up and a slate of officers appointed, with Miss Dorothy Ann Crerar as president and Miss Marjorie Hunt as secretary. One of the first committees appointed was one to investigate possible service work.

Dr. Bonnell's aid was solicited, and for the first three years of the Club's existence he was responsible for its excellent course of study. For a time the meetings alternated between supper and evening meetings. The programme consisted of Bible study, a lecture, following which impromptu debates by members would take place. Later the supper meetings were discontinued and evening meetings held every other Tuesday at 8 o'clock. Lectures covered the application of Christian principles in every-day living, a series of informative talks on the Protestant faith, and current events. With the advent of Rev. Douglas MacIntosh, they followed the trend of womanhood in the various countries of the world, and following his departure it became the custom to invite prominent speakers of the city, principally women, to address the club on subjects of particular interest in their respective lines. Interest groups were formed—current events, books, handicraft and public speaking—which met for an hour following the regular meetings.

The membership fee being only a nominal sum, the club funds have usually been drawn from the proceeds of the Annual Tea, and, later, from Rummage Sales held at the Chinese Mission, while one year a theatre project was sponsored. In this way, they have not only given aid in the way of Christmas boxes and gift showers to unemployed girls, but have attempted more ambitious projects. For instance, the club for three years maintained a bed in the United Church Hospital at Vita. For the past three years, a bursary of fifty dollars has been awarded each year to a young man of Westminster Congregation studying for the ministry. Amounts have been contributed at different times to assist in the work of the church, \$75.00 having been contributed in 1936 to apply on the foundation debt. The Christmas party given each year to children under the Mother's Allowance, is an event quite as much enjoyed by the members of the club as by their small guests.

The club has endeavoured to co-operate with other organizations of the church and has worked jointly on various projects with the Pitblado Auxiliary, Actimist Club and the Young Men's Club. Several inter-club debates have been held with the latter club, and the annual banquet is usually a joint affair.

The work so well begun by Miss Armstrong and Miss Crerar, assisted by an enthusiastic and capable executive, was taken over in 1933 by Miss Helen Howard, who, after two years of excellent leadership as president, was forced on account of ill-health to resign in favor of Frances Congalton. For two years, Frances gave unsparingly of her efforts for the club, and this year Helen Phillips is carrying

on the tradition. No mention of the club would be complete without the name of Marjorie Hunt, who carried on the duties of secretary for the first three years, or of Beatrice Climie who held that office for two years. It would be impossible here to list the names of all those girls on the executive in different years who gave so generously of their time and effort to further the work of the club. At the same time, however excellent its officers, it is the members of a club who decide its success or failure, and the loyalty and interest of its members have enabled the Westminster Young Women's Club to carry on so successfully the work it has set out to do.

Westminster Activist Club

By MR. STANLEY N. JONES

ABOUT seven years ago a group of thirteen young men, from seventeen to twenty years of age, graduates from Westminster Sunday School, met with Dr. Bonnell and made rather an unusual request. They asked that an organization be formed for the purpose of interesting young men in continuing their connection with the church after they had reached the age of seventeen years and had completed the regular course of training in the Sunday School.

It was their belief that many young men had been lost to the church and its influence because no provision had been made for them in the Sunday School organization; and that the gap between the age of seventeen and majority should be bridged so that these formative years would not be subjected to influences out of keeping with the ideals and principles enunciated by the church.

Dr. Bonnell received the suggestion enthusiastically and, after further discussion, Mr. Stanley N. Jones was approached by a committee of the young men, and asked to act as leader of the group.

Upon his acceptance the first meeting was called, when the original thirteen met with him in a corner of the upper school room, and a club came into being. Meetings were held each Sunday afternoon, when subjects of religious and current interest were discussed. The choice of a name for the club was made after much discussion as it was felt that it should have a meaning of its own. Accordingly, the group was styled: "Westminster Activist Club"; Westminster, the glorious name of our church; Activist, the combination of two words—Active and Optimist; Club, the association of persons with a common interest; the letters W.A.C. to mean, "We are Christians." A constitution was adopted and the objects of the club set out as follows:

1. To promote good-fellowship among young men of Westminster Church and of Greater Winnipeg generally.
2. To impress Christian ideals upon them.
3. To provide a meeting place where members may gather under Christian influence.
4. To promote thinking and the expression of thought.

From the outset increasing numbers of young men were attracted to the club meetings until the quarters in the upper school room were no longer able to accommodate the group, and a move was made to the auditorium of the church where, for a year or more, the Sunday meetings were held.

Graduates from the Boy's Department, young men from other churches without similar organizations, and others with no definite church connections, increased the membership, and it was felt that provision should be made for week-night activities. A suggestion was made to the Deacons' Court that a club room should be provided, and a room for that purpose was constructed, capable of seating about 100 persons, furniture and equipment being provided by the club itself. The whole cost of the club room was met by the Westminster Young Men's Club, thus relieving the church of what might have been a considerable burden.

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Since the opening there has been a broadening of the activities of the club, this room becoming the centre of its interests and the meeting place of its members who use its facilities every afternoon and evening of the week.

Each year there has been an increase in membership and growth in the scope of the work. The orchestra has assisted in the Sunday meetings and in the social activities of the club. The Glee Club, under the direction of Mr. Herbert Sadler, has provided enjoyment and opportunity to those interested in choral music. The Glee Club and the orchestra have contributed to the success of the Annual Revue.

Members are being trained for leadership in the Public Speaking class, and are teaching younger groups in our own and Mission Sunday Schools.

From the proceeds of the Activist Annual Revue, presented each year since 1932, cash contributions have been made to the funds of the church and other objects worthy of assistance.

Many Activists have taken a stand for Christ and have become members of Westminster. For these, and many other young people who find their church home at Westminster, we are grateful, for in them lies the future of our church. They must see to it that Westminster accomplishes even greater things than heretofore.

In this, the Jubilee year, we remember that Westminster has never failed in its witness to the things of God. Our retrospect gives occasion for praise and thanksgiving and the basis of confidence for the years to come.

Record of Church Membership

Year	Received	Removed	Net	Year	Received	Removed	Net
1893	153		153	1915	168	152	1297
1894	86	36	203	1916	87	87	1297
1895	56	39	220	1917	126	124	1299
1896	42	30	232	1918	113	102	1310
1897	26	7	251	1919	160	120	1350
1898	35	24	262	1920	53	98	1305
1899	29	36	255	1921	129	112	1322
1900	67	53	269	1922	97	110	1309
1901	26	34	261	1923	157	112	1354
1902	61	41	281	1924	86	86	1354
1903	62	27	316	1925	160	381	1133
1904	32	27	321	1926	125	90	1168
1905	164	30	455	1927	168	106	1230
1906	230	55	630	1928	125	105	1250
1907	326	100	856	1929	91	110	1231
1908	157	120	893	1930	218	129	1320
1909	113	65	941	1931	226	56	1490
1910	302	283	960	1932	216	56	1650
1911	286	182	1064	1933	134	50	1734
1912	358	267	1155	1934	178	109	1803
1913	244	133	1266	1935	148	76	1875
1914	154	139	1281	1936	71	85	1861
Total received on profession of faith or by certificate				6009			
Total removed by death, or by certificate, or by removal from the city or district				4148			
Total on roll at December 31st, 1936				1861			
Total resident membership				1742			
Total non-resident membership				119			
				1861			

1925 was Church Union year.

WESTMINSTER CHURCH

Financial

MR. GEORGE W. FISHER, a member of the Deacons' Court, has taken the annual reports of the congregation's forty-four years, and has compiled the financial statements into one, showing the various funds and the total for each and then the grand totals for all. The cost of reproducing this statement in this book would be excessive, and only summaries can be given. The statement is on file in the Vestry and can be examined by anyone interested.

Summary of Receipts—1893 to 1936

CHURCH MAINTENANCE—

Weekly offerings—envelopes	\$448,112.17
Weekly offerings—open collections	153,862.99
Special collections	53,441.89
Four Hundred Club—1917, 1918 and 1919	3,340.85
Buildings funds—old and new churches and manse	79,362.38
Organ fund—old church	2,938.46
Mortgage fund—new church and manse	35,440.35
War memorial—1922 and 1923	1,145.50

MISSIONARY AND BENEVOLENT FUNDS—

Weekly offerings by envelope and various special collections	288,550.86
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THROUGH ASSOCIATIONS—

Sunday School and Bible Class	67,940.34
Women's Association—of which \$7,000.00 was transferred to the church treasurer for the mortgage fund	97,233.04
Women's Missionary Society	41,904.19
Young People's Society of Christian Endeavor—1893 to 1923	3,924.45
Home Missionary Society—1898 to 1914	2,513.88
Westminster Club—1906 to 1924	5,700.71
Young Women's Club—1909 to 1912	810.50
Young Women's Club—1930 to 1936	1,567.39
Young Men's Club—1929 to 1936	3,134.25
Pitblado Missionary Auxillary—1914 to 1936	14,879.01
Activist Club—1932 to 1936	1,598.11
Mission Band—1894 to 1936	4,907.51

Miscellaneous	51,834.47
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\$1,364,143.30

Legacy under will of the late Mr. G. R. Crowe to Westminster Church, and paid over under his direction to the United Church of Canada in 1927

21,936.99

Legacy under will of the late Mr. J. T. Spliers to Westminster Church, and used in reduction of the mortgage—\$10,000.00 less succession duty—in 1929

8,700.00

Legacy under will of the late Mr. G. R. Crowe to be used for permanent additions or improvements to the church property—this was invested, still remains intact, and at December 31st, 1936, stood at \$8,002.06—received in 1927

5,484.25

Free-will thank-offering to Rev. Dr. Christie—

Received in 1929	\$8,322.60
Received in 1930	4,029.56

12,352.16

Grand total **\$1,412,616.70**

WESTMINSTER CHURCH

Summary of Contributions to Missions and Benevolences

Year	1893—1916	Amount	Year	1917—1936	Amount
1893		\$	1917		\$ 12,540.05
1894		178.35	1918		13,802.87
1895		310.74	1919		11,832.49
1896		559.96	1920		31,139.04
1897		748.26	1921		23,727.01
1898		807.93	1922		21,549.13
1899		959.64	1923		21,378.60
1900		1,061.43	1924		19,231.23
1901		2,038.30	1925		16,380.65
1902		3,707.93	1926		25,145.03
1903		2,725.14	1927		40,997.26
1904		2,415.30	1928		17,044.19
1905		3,293.43	1929		18,238.72
1906		5,500.30	1930		15,008.38
1907		6,174.59	1931		21,804.29
1908		5,296.73	1932		20,031.24
1909		8,326.80	1933		16,895.48
1910		7,437.52	1934		16,755.36
1911		8,598.44	1935		15,589.31
1912		11,269.31	1936		15,230.95
1913		10,568.59			
1914		10,793.43			
1915		11,934.12			
1916		13,381.19			
			Total		<u>\$512,208.71</u>

Editor's Appreciation

The editor wishes to express his thanks and appreciation to the following:

The men and women who wrote the various articles on different phases of the work of the Congregation as indicated herein.

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MISS JEAN MCKEAN

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